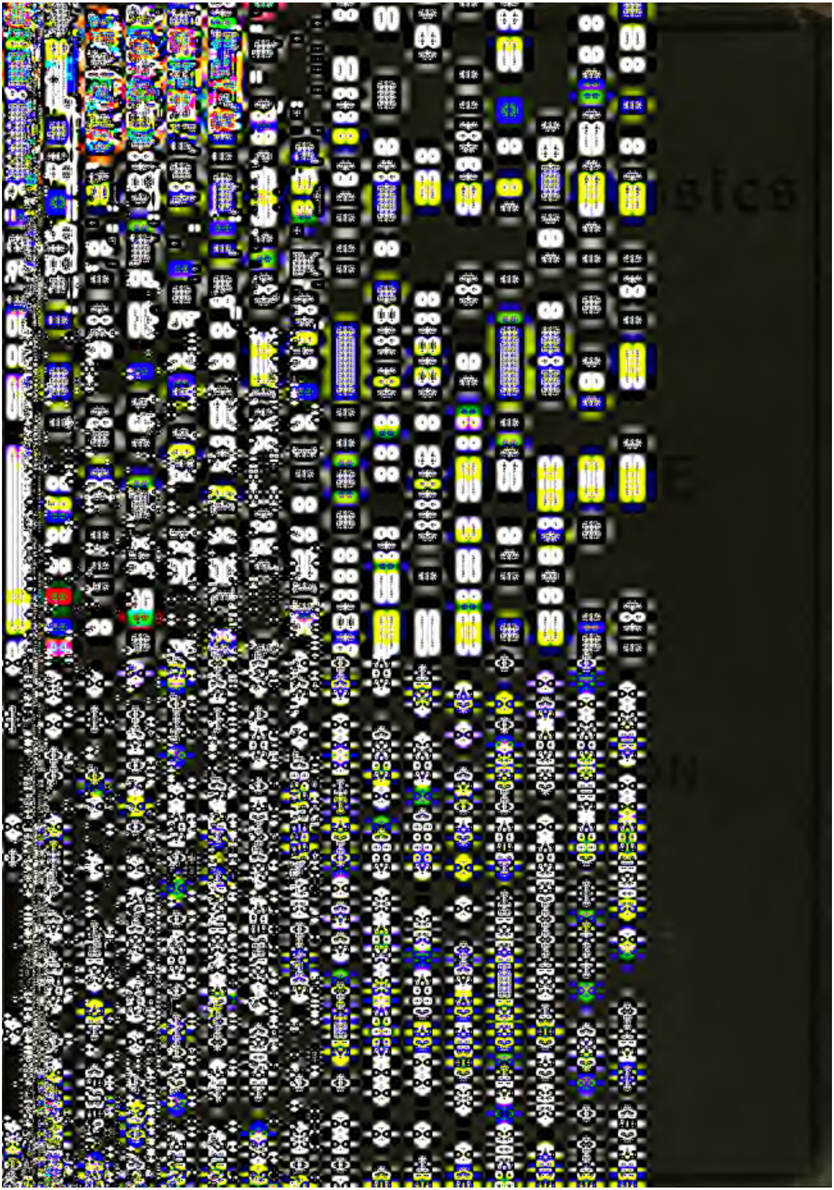


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# M. TULLI CICERONIS

## CATO MAIOR

# DE SENECTUTE

Elementary Classics

# M. TULLI CICERONIS

## CATO MAIOR

# DE SENECTUTE

*EDITED WITH NOTES*

BY

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REVISED AND IN GREAT PART REWRITTEN

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# PREFACE.

This revision of Shuckburgh's edition of the Cato Maior was undertaken at the request of Messrs. Macmillan & Co., who desired to make the English edition more useful for American students. With this purpose in view, the American editor has found it necessary to rewrite the greater part of the book.

Justice to Mr. Shuckburgh, and no less to the revising editor, demands a statement of the new features of the book, for which the latter is solely responsible.

The text of C. F. W. Müller, Leipsic, 1879, has been substituted for that used in the original work, and the few readings which vary from this text have been given at the conclusion of the notes. The introduction has been rewritten, with the exception of the Life of Cato, which has been considerably abridged. Additional matter, such as the Greek sources, the Scipio family, Cicero's works, and an analysis of the dialogue, has been placed in the introduction. The long vowels in the text have been marked, Anton Marx' *Hülfsbüchlein für die*

*Aussprache der lateinischen Vokale in positionslangen Silben*, 2d ed. 1889, being followed in the measurement of hidden quantities. For the convenience of teachers and students, the grammatical references to Allen and Greenough, Gildersleeve-Lodge, and Harkness have been placed at the bottom of each page.

The notes have been entirely rewritten, much attention being given to the Latinity, a matter which should be presented to the student early in his college career, if not in his preparatory work. Much assistance has been obtained in this respect from Dr. Reid's most valuable edition. The editions of Meissner and Sommerbrodt and the recent American work by Professor Rockwood have been of much service.

The extensive Biographical Index in the original edition has been omitted, as unsuited to the character of the present work, and an index of proper names has been substituted. Much matter has been taken from the index and inserted in the notes, where it will be more likely to reach the eye of the ordinary American student.

My thanks are due to my colleague, Dr. Nelson Glenn McCrea, for his valuable suggestions and for his assistance in proof-reading.

JAMES C. EGBERT, JR.

COLUMBIA COLLEGE,
October, 1895.

# TABLE OF CONTENTS.

# GENERAL INTRODUCTION.

## THE CATŌ MĀIOR.

**Time of Composition.** — Two periods in Cicero's life were times of literary activity: (1) the four years which expired between his writing of the *De Oratore* in 55 B.C. and his proconsulship in Cilicia in 51; (2) the four years between his return to Rome, after his reconciliation with Caesar in 47, and 42, the date of his death. The first period is marked by the production of works of a political character, *De Republica* and *De Legibus*, while to the second belong writings on rhetorical and philosophical subjects.

In 45 Cicero experienced a great personal bereavement in the death of his daughter Tullia, and this sorrow of his later years was increased by his grief at the condition of affairs in the state, the downfall of the Republic, and the dictatorship of Caesar. These feelings were still strong when the death of Caesar, March 15, 44, gave a momentary hope that the state would be restored, a hope

that was followed, however, by greater disgust and anxiety because of the power of Antonius.

It is probably to these apprehensions, which were shared by Atticus, that Cicero makes reference in § 1. Cicero appears also to approach very closely to his own sorrow when he alludes to Cato's fortitude at the time of his son's death, § 12; and the hope of immortality expressed at the close, § 85, is no doubt the sentiment of Cicero's own heart, though placed in the mouth of Cato. These hints, together with allusions to the *Cato Maior* in three letters addressed to Atticus (14, 21, 3; 16, 3, 1; 16, 11, 3), lead us to place the date a few weeks after the assassination of Caesar, *i.e.* in April, 44.

**The Title.**—Cicero, in *Laelius de Amicitia*, § 4, and in a letter to Atticus, 14, 21, mentions this work under the title *Cato Maior*, adding in the former *qui est scriptus ad te* (Atticus) *de senectute.* In *De Divinatione*, § 2, 3, he speaks in a similar way of the subject as *de senectute;* so that the complete title, according to Cicero, is *Cato Maior de Senectute.*

**Form of the Work.**—As in other philosophical writings, Cicero has selected for his treatise on old age the dialogue form, which was a favorite method of literary presentation of philosophical theories among the ancients. The Socratic dialogue, as found in the works of Plato, consists of

a continual discussion and debate, in which the principal characters take the most important part. Cicero, however, intending to set forth his own theories with slight interruption, and yet desiring to arouse interest by the introduction of additional characters, has rather followed the Aristotelian plan, and has combined the lengthy exposition of the principal speaker with brief and comparatively unimportant remarks on the part of the other members of the company. The dialogue purports to be a conversation held in the year 150 B.C. between Cato, then eighty-three years of age, and two young men, representatives of the new generation, who were soon to win the highest distinction in the state, Scipio Africanus the younger, about thirty-five years old, and C. Laelius the younger, about three years older.

**Greek Sources.** — Cicero in the *Cato Maior*, as in others of his philosophical writings, depends largely upon Greek authors, and in several passages has indicated the sources of his arguments. There is some probability that the plan of the work itself was obtained from a Greek source, and in § 3 Cicero refers to a dialogue on Old Age by Aristo which may have been his model. Portions of Xenophon's *Oeconomicus* and *Cyropaedia* appear in translations in chapters 17 and 21. The opening dialogue between Socrates and Cephalus in Plato's *Republic* is

imitated in chapters 2 and 3, and a portion of the *Phaedo* is given in chapter 21. Cicero when translating from the Greek does not always follow the original, but adapts it to Roman times and circumstances.

### Characters.

(1) **Scipio.**—P. Cornelius Scipio Africanus Minor, born in 185 B.C., was the son of L. Aemilius Paulus Macedonicus, the victor at Pydna (168) in the Macedonian War. He was adopted by Publius Cornelius Scipio Africanus, the invalid son of P. Cornelius Scipio Africanus Maior. He received the name of his adoptive father, and added to it the *cognomen* Aemilianus as an evidence of his origin. After his success against Carthage he received the name Africanus Minor. He early engaged in military affairs, serving under his father at Pydna and again as military tribune in Spain in 151, where he secured a reputation for bravery and energy. When the third war with Carthage began, the Romans suffered through the blunders of their officers, and in their anxiety to complete the war elected Scipio consul in 147, although he had been elected aedile only in the preceding year. In 146 he captured Carthage and received a magnificent triumph. In 134 he was again elected consul, and in the following year captured Numantia in Spain. At

## The Scipio Family.

- L. Cornelius Scipio, Cos. 259 B.C.
  - P. Cornelius Scipio, Cos. 218 B.C., referred to in § 29.
    - P. Cornelius Scipio Africanus Maior, Cos. 205, 194 B.C., referred to in §§ 19, 29, 61.
      - P. Cornelius Scipio, referred to in § 35.
        - P. Cornelius Scipio Africanus Minor, son of L. Aemilius Paulus, husband of Sempronia, one of the speakers in this dialogue.
      - Cn. Scipio.
      - Cornelia, wife of Scipio Nasica Corculum.
      - Cornelia, wife of Ti. Gracchus.
        - Ti. Gracchus.
        - C. Gracchus.
        - Sempronia.
  - Cn. Cornelius Scipio Calvus, Cos. 222 B.C., referred to in § 29.
    - P. Cornelius Scipio Nasica, Cos. 191 B.C., adjudged *optimus vir*.
      - P. Cornelius Scipio Nasica Corculum, Cos. 162, 155 B.C., husband of Cornelia, referred to in § 50.
        - P. Cornelius Scipio Serapio, Cos. 138 B.C., opponent of Ti. Gracchus.

the time of the murder of Tiberius Gracchus he expressed approval of the deed, and thus lost the favor of the people. In 129 he forcibly opposed in the Senate the execution of the agrarian law of Tiberius Gracchus, and was escorted to his home amid great enthusiasm on the part of the Italians who benefited by his opposition to the reform measures. On the following morning he was found dead, and his opponents, particularly Carbo, the leader of the people's faction, were suspected of murder. Scipio was a man of singular purity and disinterestedness, of wide cultivation, and a great taste for literature. Even from youth he was a devoted student, especially interested in the learning obtained from the Greeks. He was the intimate friend of literary men, notably Polybius the historian and Panaetius the Stoic. These qualities together with the ability he displayed as a soldier rendered him in Cicero's eyes the ideal Roman statesman.

At the assumed time of this dialogue he was thirty-five years old, and all his great achievements were yet to come, although Cato (§ 19) is made to express a kind of prophetic hope of them.

(2) **Laelius.** — Gaius Laelius Sapiens, born in the year before Scipio, B.C. 186, was associated with him in every event of his public career, as well as in the closest personal and private intercourse.

His introduction here as a speaker followed naturally from that of Scipio. Their friendship was famous, and where Scipio was, there Laelius was likely to be; Cicero has celebrated their intimacy in his *Laelius de Amicitia.* Laelius was a brave and skilful soldier, being second in command at the capture of Carthage. He held also the civil offices of tribune, praetor, and finally consul, the last, in 140. Laelius also represented, even more than Scipio, the learning and culture of the day. His *cognomen, Sapiens,* he acquired, as others had done, from his deep knowledge of jurisprudence; and as a politician, though not so eminent, he was, like Scipio, in opposition to the extreme party which was headed by the Gracchi.

(3) **Cato.** — In the last quarter of the third century B.C. one of the best and most upright of the patricians, Lucius Valerius Flaccus, had a country house near Tusculum. While staying there, he was often told by his slaves about the owner of a small estate in his neighborhood. This young man had acquired a great reputation among his neighbors for the vigor and industry with which he cultivated his farm, for the rugged honesty of his character, for the raciness of his wit and the homely wisdom of his conversation, as well as by his power of eloquence displayed in local courts, and his rigid fairness when acting as arbitrator.

The curiosity of Flaccus was roused. He asked his neighbor to dinner, perceived the sterling worth and energy of his character and, believing that he had found a man able and willing to cope with the growing corruption and effeminacy of Roman life, persuaded him to come to Rome and take his chance with other rising citizens in civil life.[1]

This young man was Marcus Porcius Cato. His family — belonging to the plebeian gens Porcia — had formerly been distinguished by the *cognomen* of Priscus, but the reputation of his father or grandfather among his neighbors for good sense (says Plutarch) had caused them to receive the name of Cato, formed from the word *catus*, 'shrewd.'[2] Both the father and grandfather had served as soldiers, but neither had held office, and Marcus was therefore a *novus homo* when he came to Rome. Still, as Tusculum was a *municipium cum suffragio*, he was a full citizen, and, if he resided at Rome and showed himself in the forum as taking part in public business, had as good a chance of being elected to office as another.[3]

The date of his birth is variously given (B.C. 234–

1 Plutarch, *Cato*, 5; Nepos, *Cato*, 1.

2 Plutarch, *Cato*, 1; Nepos, *Cato*, 1.

3 Cic. *De Legg.* 2, 2, 5, *cum ortu Tusculanus esset, civitate Romanus, habuit alteram loci patriam alteram juris.* Cp. *Pro Sull.* § 23, and *De Rep.* 1, 1, 1.

231); but the year 214 is quite certainly that in which he first served in the Roman army, after having spent his boyhood almost wholly in agriculture. In this year he served either at Capua or B.C. 214
in Sicily, possibly both,[1] and during the next ten years we hear of him as in the army of Fabius at the recapture of Tarentum, and in that of Clau- B.C. 209
dius Nero at the battle of the Metaurus. In these B.C. 207
campaigns he gained the reputation of an excellent soldier and distinguished himself by his moderation in food and drink and by the immense powers of endurance which he displayed on the march. He served under several commanders, but it was to Fabius that he most attached himself; and it was his party in the State which he joined when he began to take part in politics, against the rising party of Scipio, which consisted of those who were tired of the old-fashioned methods of Fabius.[2]

Having completed the term of purely military B.C. 205
service expected from a Roman citizen, he became a candidate for office, and at the end of 206 was

[1] Cicero (*De Sen.* § 10) says Capua; Nepos says Sicily. But Nepos says also that in B.C. 214 he was a *Tribunus militum*, which, according to Polybius (6, 19), he could not have been until he had served ten years, whereas Nepos himself asserts that he was only seventeen in B.C. 214. Cicero places his birth in B.C. 234, the year before the first consulship of Fabius Maximus.

[2] 'He learned war under Scipio or rather under Hannibal' (Pliny, *H. N.* præf. 20).

elected a quaestor for the following year; and, when the quaestors drew lots for their sphere of service, Cato's fell to serve under P. Cornelius Scipio, whose 'province' was to be Sicily, with leave (obtained in spite of the opposition of Fabius) to carry the war into Africa if it seemed to him in the interest of the Republic to do so.[1] The quaestor's duties were mainly connected with finance, and Cato soon found himself at variance with his chief, who had little regard for economy, lived in great style, and was for sparing nothing which could help him to realize his project of finishing the Hannibalian War. (Plutarch tells us that some remonstrance of Cato's received from Scipio the answer 'that such a careful quaestor did not suit a man whose sails were set for Africa.'[2]) And though, when Scipio's *imperium* was continued in the next year (204), Cato remained with the army with the same quaestorian power, and with the army crossed over to Africa, acting under Laelius in convoying the *naves onerariae* from Lilybaeum, he appears not to have remained when, in the third year (203), Scipio's *imperium* was indefinitely extended 'until he should have finished
B.C. 203 the war.' Some time in this year he returned by way of Sardinia, the ordinary course for those com-

[1] Livy, 29, 25; Plutarch, *Cat.* 3. [2] Plutarch, *Cat.* 3.

ing from Africa. There, we may remember with interest, he met Ennius; and, recognizing his ability, induced him to come with him to Rome. Once more at home, he seems to have joined the party opposed to Scipio, though Fabius, the aged leader of that party, was now dead (ob. 203). He declaimed against Scipio's extravagance and his oppressive measures in Sicily, and appears to have so far gained a hearing that commissioners were sent into Sicily to make enquiries. But Scipio's brilliant successes in Africa, for a time at least, silenced all tongues; and the news of the battle of Zama (202) made him the greatest man in Rome. And though we have no account of Cato's reconciliation with the Scipios, yet the marriage of his son at a later time with the sister of the younger Africanus seems to point to it.[1]

Cato's rugged simplicity, upon which his experience in the Greek cities of Sicily had had no effect, joined to his manifest oratorical ability, secured the favor of the people, and at the end of 200 he was elected one of the plebeian aediles, B.C. 199
whose duties were connected principally with the public buildings and baths used by the lower orders.

[1] Plutarch seems to ignore his going to Africa, and says that he returned from Sicily and attacked the extravagance of Scipio (*Cat.* § 3); but see Livy, 29, 25.

At the *Comitia* of 199 he was elected one of the praetors, and drew as his 'province' Sardinia.
B.C. 198 Thither he was appointed to go with 3000 infantry and 200 cavalry, to relieve and disband the army which was in the island.[1] In 215 Sardinia had been finally reduced to obedience by the Romans under Titus Manlius, and the Carthaginian army of invasion had been driven out. The cities had a fixed amount of tribute in money and corn imposed upon them, and a Roman garrison was maintained in the island under the command of one of the praetors of the year, who resided at Caruli (Cagliari), the chief naval station on the south.

Cato's administration of the affairs of the island was noted for its exactness and freedom from corruption. He lived in a most unostentatious way, practising rigid economy and declining the entertainments and gifts which were commonly provided by provincials for Roman officers. Cato visited the towns of his province on foot and attended by one
B.C. 197 slave. He was relieved in the next year by Lucius Atilius, and no doubt returned to Rome and his
B.C. 196 farm at Tusculum, for in the following year he would have to be attending to his canvass for the consulship. This seems to have been assured to him now, although he was a very different kind of

[1] Livy, 31, 27–8; Plutarch, *Cat.* 6.

man from the generality of those who won their way to the highest places at Rome.

The Romans of this age, however, were not yet corrupted by the bribery of a later time, and they could recognize worth and manliness. Cato was elected consul at the end of 196, with his old friend Lucius Valerius Flaccus, and when the consular provinces were allotted, Spain fell to him.[1] B.C. 195
Spain was not yet reduced into two regular provinces. The Romans were in military occupation of it, and one army was in the south under the command of a praetor, while the consul had charge of all that lay to to the north of the Ebro, where Cato found the warlike tribes which occupied it in a very disturbed state.

But before he started for his province he appeared in public as an opponent of the repeal of the Lex Oppia, a sumptuary law passed in B.C. 215 forbidding any woman to have more than half an ounce of gold ornament, or to ride in a carriage in Rome or any other town except at public sacrifices.[2] In spite of Cato's opposition the repeal was carried.

Cato then went to his province as early in the B.C. 195
spring as possible. The modesty of equipment with which he started upon his praetorian government

[1] Livy, 33, 42. [2] Livy, 34, 1–4.

could not be entirely maintained in this higher office, but he reduced everything as far as he could. He started with only three slaves, but on reaching the Forum concluded that the dignity of his office demanded a larger retinue of attendants, and he therefore purchased two more.[1]

He started with 25 ships of war, and sailing along the coast finally landed at Emporiae, where he established a permanent camp. Here he lured the enemy to battle by stratagem, and defeated them with considerable slaughter, although previous to the contest he had been placed in a most dangerous position.[2]

The Spaniards submitted on all sides, and were treated by Cato with leniency, though he deprived all the native states to the north of the Ebro of their arms, and levelled their fortifications, and in some cases of obstinate revolt sold the garrison as slaves.[3] Before he left Spain, where his minute attention to details of government and his personal example of simplicity of life and honesty had had an admirable effect, he succeeded in relieving the praetor, who was in great straits among the Tuditani, and on his return to his own province further secured it by storming several strongholds of banditti, who in the

1 Cato's works, *Or. fr.* 3, ed. Jordan.
2 Livy, 34, 8-12; Cato, *Or. fr.* 1, § 8.
3 Livy, 34, 16.

state of disturbance lately existing had taken the opportunity of exercising their lawless trade.[1]

When the time came for him to hand over his province to his successor, he could boast that he left it in a thorough state of order and loyalty. He had crushed the robbers; he had so managed that the tribute to the Roman treasury from the country was exceptionally large, owing to the iron and silver mines, the working of which he had encouraged; finally, there was no state or city throughout North Spain but acknowledged the supremacy and praised the justice of Rome.

Cato returned to Rome and was allowed to enter the city in a triumph, in which he carried 25,000 lbs. of uncoined silver, 123,000 *bigati*, 540 *oscenses*,[2] 1400 lbs. of gold, and deposited them in the treasury. He distributed also a bounty of 270 *asses* to each foot-soldier, and treble that sum to each cavalry-man. For the rest of this and the next two years he seems to have remained at home, for we find him dedicating a temple to *Victoria Virgo* in 193, which he had vowed on some occasion two years before.[3] B.C. 194–192

In 191 Cato went as *legatus consularis* in the B.C. 191

[1] Livy, 34, 17–21.

[2] That is, silver coins with the stamp of Osca, the mod. Huesca in Aragon.

[3] Livy, 35, 9.

staff of Manius Acilius into Greece to fight King Antiochus. While Acilius marched with his army into Thessaly, Cato was sent to Corinth, Patrae, Aegium, and Athens, to secure those cities from taking part with Antiochus. He stayed some time in Athens, and could not help feeling the charm which, reflected from its glorious past,[1] still rested on that city.

His mission was successful, and later on in the year he rejoined Acilius in Thessaly, and commanded as a *tribunus militum* in the battle of Thermopylae. Antiochus had blocked up this famous pass, hoping to stop the southward march of the Roman army. Cato, however, who commanded a body of men on the right of the Roman force, determined to find the path over the mountain Callidromus, which he remembered had treacherously been shown to the Persians. This he accomplished after a skirmish with 600 picked Aetolian soldiers, whom he drove from the mountain, and then descending the hill, joined in the pursuit of Antiochus' army, now in full retreat.

For this brilliant service Cato was rewarded by being sent home to carry the news of the victory. This task he performed with his usual vigor and despatch, reaching Rome late at night after having

[1] Livy, 36, 17; Plutarch, *Cat.* 12; Cato, *Or. fr.* 7.

covered on foot the distance from Hydruntum, south of Brundisium (where he landed according to Livy, though Plutarch says Brundisium), in five days, thus anticipating Lucius Scipio, who had been despatched before him.[1] Of the next six years of Cato's life we have no definite account; but Plutarch says that he served as a consular legate in Thrace, a statement which, if true, must refer to the year 188.[2] He was in Rome in the following year, in which Africanus died; for both before and after that event he supported the attacks made upon the Scipios for misappropriation of public money, which were conducted against Lucius Scipio by two tribunes of the name of Petilius; and his speech in support of the *rogatio* whereby Lucius was condemned was extant in Livy's day.[3] He, moreover, engaged in an attack upon his commander in Greece, Acilius Glabrio, for a similar reason[4], and on various occasions spoke in strong terms of the luxury which was beginning to prevail.

B.C. 190–184

B.C. 187

[1] Livy, 36, 18; Plutarch, *Cat.* 14.

[2] But Plutarch's assertion that he served under Tiberius Sempronius the consul, in subduing the regions bordering on Thrace and the country of the Danube, must be inaccurate; for Longus, who was consul in B.C. 193, served that and the next year against the Boii, and there was no expedition against Thrace for some years after (*i.e.* B.C. 188, Livy, 38, 42). Cato may, however, have served under Longus in Gallia.

[3] Livy, 38, 54; Aulus Gell. 4, 18.

[4] Cato's works, *Or. fr.* 13.

At the *comitia* of 185, Cato was elected to the censorship along with his former colleague, L. Valerius Flaccus.[1] He now had an opportunity of
B.C. 184 showing by practical measures what he thought was necessary as a cure for the state of things he had so often denounced. The office was one of great dignity, was held for eighteen months instead of the twelve to which the other curule magistrates were limited, and enabled its holders to make themselves felt in the city in a variety of ways, not only in the matter of public morals, but as regards the public comfort, so far as it depended upon the serviceable condition of some of the most necessary public structures. Thus Cato lined the reservoirs of water with flagstones and cut off the pipes of water which had been illegally laid to private houses from the public supply; cleaned out the old *cloacae*, and constructed new ones in the plebeian quarter of the city, the Aventine; secured certain open spaces for the public use, and forced those who had built their houses into the street to pull down their encroachments within thirty days; and built a basilica (the Porcia) and certain shops. But it was in the discharge of the other functions of a censor that Cato, firmly supported by his colleague, made his greatest reputation. His chief duties were to revise

[1] For Cato's censorship, see Livy, 39, 40–44; Plutarch, *Cato*, 16–19.

the list of the Senate, to fill up vacancies, to name the *Princeps Senatus*, and to strike off the list the names of such senators as had disgraced themselves by any crime, or had become bankrupt. He had also in the same way to review the *equites*, and to deprive of his horse whoever had in a similar manner become unworthy of his *ordo*. The censors carried out this duty with severity; seven names were struck off the list of the Senate, a far larger number than had for many years been so degraded, among them Lucius, the brother of the great Flamininus, for a disgraceful crime committed in Gaul. Among those whom he deprived of their horses in the review of the knights was Lucius Scipio Asiaticus, or Asigenes, the brother of Africanus, to whose condemnation he had contributed some years before, and who had been a competitor for the censorship.[1] Thus he did not hesitate to strike at the highest and noblest in the city, if he looked upon them as guilty of fraud or disgraceful immorality. Some of the reasons assigned for his action, however, seem ridiculous. He appears to have insisted that the knights should be able to ride, and therefore deprived some fat men of their rank, whereas the horse of the *eques* already had become or was rapidly becoming a mere formality. At the same time he took advan-

[1] This, however, was regarded as spiteful and tyrannical, Plutarch, *Cato*, 18.

tage of his position to suppress extravagance by sumptuary regulations. He imposed a heavy tax on all slaves under twenty who had been bought for more than ten *sestertia*, and he taxed all per-
B.C. 184–183 sonal ornaments of higher value than 1500 *denarii* at ten times their actual worth. Such measures were sure to involve a man in many enmities, and Cato was in fact constantly engaged in lawsuits for the rest of his life as prosecutor or defendant. Plutarch (*Cato*, 15) says that he was defendant in nearly fifty suits. When defending himself at the age of eighty-six, he naturally complained that 'it was hard to have lived in one generation and to make one's defence in another,' but in fact he kept up his vigor and interest in affairs so thoroughly that he, less than most old men, can be said to have outlived his day.

B.C. 183–167 The next seventeen years of Cato's public life seems to have been passed in these litigations; but his private life presents the more attractive picture of a devoted father giving his earnest attention to the education of his son.[1] He is said to have taken the warmest interest in the bringing up of this boy even from his infancy. He constantly witnessed the washing and dressing of the child: he would allow no one but himself to teach him letters; he wrote

[1] Plutarch, *Cato*, 19–23. Cf. also the fragments of Cato's works, *ad Marcum filium*, ed. Jordan, p. 77.

a history especially for his study; and, as he grew older, addressed books to him on rhetoric, morals, agriculture, and medicine. The last named work arose from his distrust and dislike of doctors, against whom he warns his son, fancying, like some other people, that he had certain specifics able to cure man and beast. The boy on whom Cato bestowed so much pains appears to have shown promise of being worthy of such a father. He was serving with credit in the war against Perses (171–168) B.C. 171–168
when Cato addressed him a letter warning him not to fight after having been discharged by his commanding officer.[1] This must have been in 171, in which year young Cato is described as a *tiro*, *i.e.* on his first campaign, which puts his birth at about 189–188. An anecdote is told of him that having been surrounded by the enemy, he lost in the scuffle his sword, which he afterwards took infinite pains to search for among the heaps of slain, and which, to his father's great satisfaction, he succeeded in finding.[2]

Meanwhile Cato was leading his usual life between his Sabine farm and Rome, busied in agriculture at Tusculum, and in quarrels and lawsuits in the city. One amiable feature in this latter activity is that many of the prosecutions which he con-

[1] Cic. *De Off.* 1, 36. [2] Plutarch, *Cat.* 20; Polyb. 6, 37.

ducted or supported were in defence of the nationalities now under Roman power, and already suffering from the harshness or rapacity of the Roman officials. Thus he took up the cause of the Sicilians against Scipio, of the Spaniards against more than one proconsul; and when the punishment of the Rhodians for the assistance rendered by them to Perses was to be determined, Cato was on the
B.C. 167 side of mercy.[1] But, though he was for a merciful and just treatment of the provincials, he had a more than Roman contempt for them, especially if they were Greek. This showed itself when the famous Greek philosophers Carneades the Academic, Critolaus the Peripatetic, and Diogenes the Stoic, came to Rome as ambassadors in 155.[2] The manner in which the Roman youths
B.C. 155 crowded to hear their discourses alarmed him, and, after listening to the sceptical Carneades, he declared it impossible to tell what was truth, and urged the Senate to answer the envoys at
B.C. 154-152 once and get rid of such dangerous guests. He desired to have all Greeks expelled from Italy, and prophesied the destruction of Rome through Greek influences. A few years later on (151), he was impatient of the debate on the question as to whether certain Achaean exiles should

1 Livy, 45, 25.
2 Plutarch, *Cat.* 22; Pliny, *N.H.* 7, 112-113; Polyb. 32, 25.

be allowed to return to their country: 'Have we nothing better to do,' said he, 'than to discuss all day long whether some old Greek dotards should be buried by Italian or by Achaean undertakers?'[1]

Cato was now past eighty, but his active life was not over. In 151 he went as one of the ten com- B.C. 151
missioners to Carthage to investigate the complaint against the Carthaginians for having the army of Syphax in their territory, presumably with a view to some breach of their treaty with Rome, which had prohibited them from the use of an armed force. What he saw there seems to have much impressed him with the danger still menacing Rome from that quarter, so much indeed that with wearisome iteration he demanded the final destruction of the town, and, whenever he was called upon for his *sententia* in the Senate, he always ended his speech with the words, '*ceterum censeo delendam esse Karthaginem*, a policy that was continually opposed by Scipio, who advocated more moderate measures. It was on one of these occasions that he brought some green figs into the Senate, to illustrate the nearness of Carthage, from which fruit could be brought so fresh.[2]

The last years of his life were saddened by the

[1] Polybius, 35, 6. [2] Livy, *Epit.* 48.

death of his elder son in 152, who died just after being elected praetor for the following year.[1] His younger son was the child of a second wife, born when Cato was eighty years of age.

B.C. 149 The last public appearance recorded of Cato was made in the cause for which he had all his life fought. The praetor Galba had treacherously enslaved some of the Lusitani who had trusted him, and, when their cause was referred to Rome, Cato spoke on the side of justice and generosity. Galba, indeed, escaped by the usual means of moving the people's pity, appearing in mourning and leading his two young sons by the hand;[1] still, Cato had spoken for the last time on the right side. His death followed shortly afterwards; but he had time to write his speech and insert it in his *Annales*, which were extant in Cicero's time.[2] Of his death we know
B.C. 149 nothing beyond its date. The death of so old a man was likely to be sudden and gentle, and his activity up to the last shows that it was preceded by no painful illness; *ita sensim sine sensu aetas senescit, nec subito frangitur sed diuturnitate exstinguitur.*

If we would judge fairly of Cato, we must compare him with his contemporaries, and if we do so, it

[1] Livy, *Epit.* 49; Cic. *Pro Mur.* 359; *Brut.* §89; Cato, *Or. fr.* lib. 7.

[2] Nepos, *Cato*, §4; Cic. *De Or.* 1, §227.

will be difficult to overestimate the sterling virtues of his character. In an age of growing luxury he preserved the simplicity and frugality of a countryman; amidst a selfish aristocracy just beginning to revel in the wealth that could be extracted from the crushed provinces, and in inflicting the cruelty so dear to those who enjoy a new and unlimited power, he showed a conspicuous example of moderation, justice, and disinterestedness. A man of undoubted courage himself, which he showed again and again in the field, no success and no glory served to protect a man from his attack, if he believed him fraudulent or tyrannical. In an age too in which the domestic virtues were falling into neglect, and the care of children was being rapidly delegated to slaves, he devoted himself with delight and success to the training of his young son. On the other side it may be urged that his view of politics was narrow and ultra-Roman. The provincials whom he protected he also despised. The idea that Roman life or Roman literature could be improved by contact with Greek thought or culture he long laughed to scorn. And it was only late in life that he gave way so far as to study the literature of the wonderful people who were to be captured and yet to capture. Again, though he shone as a father and husband, his views of the claims of a slave upon the common rights of humanity were

such as will shock us as it did the noble and kindly Plutarch.[1] He regarded slaves as mere beasts of burden, and advises that when they grow old and unfit for hard work they should be sold, a measure which, as Plutarch says, a merciful man will not employ towards his horse or his ox; whereas Cato boasted that he had sold the warhorse which had carried him in his Spanish campaigns to save the state the expense of its carriage home.

What rendered Cato notable in the eyes of his contemporaries, even more than his character as an officer or an economist, was his caustic wit. His shrewd and pithy sayings were passed from mouth to mouth, and have been preserved in considerable numbers by the various authors who have written of him, or who have had occasion to refer to them. 'Petty thieves,' he exclaimed, 'are in the stocks, our public thieves are in gold and purple,' a saying which must have galled many of his contemporaries. 'I wish the forum were paved with sharp shells,' he said, as he watched the idle quidnuncs lounging about. 'The belly has no ears,' he said, when dissuading the people against some measure meant to cheapen the supply of corn. 'Antiochus,' he exclaimed in contempt, 'thinks to wage war by pen

[1] Plutarch, *Cato*, 5. A chapter well worth studying for its profound humanity and almost Christian charity.

and ink.' His advice to his son in the practice of oratory, 'To take care of the sense, and the words will take care of themselves,' shows a clear and practical grasp of the subject. And his exhortation to the *equites* in Spain rises to a still higher level: 'Remember,' said he, 'that if you do good in spite of its causing you trouble, the trouble will soon pass, the good will remain: but if you do ill for pleasure, the pleasure will quickly be gone, the ill thing will remain.' His pride perhaps may be credited with his saying that 'he could pardon everyone's ill-doing except his own'; or 'that he would have no statue, for he preferred men's asking why there was no statue of Cato, to their asking why there was one.'[1] And indeed Plutarch notices that he never hesitated to praise himself, and would excuse the shortcomings of others on the ground that they were not Catos. But his vanity — if it is so to be called — was a failing that 'leaned to virtue's side,' and may be allowed to pass in such an assemblage of fine qualities.

Of his works but little remains. He is said to have composed various elementary treatises for his son's education, and particularly a history written

[1] A fairly complete collection of Cato's *dicta* will be found in H. Jordan's edition of the fragments, Leipsic, 1870. Plutarch collects a number of them in the 8th and 9th chs. of his biography.

in large letters for the child to learn from. But of his more serious works we know of —

(1) *De Re Rustica*, a treatise on agriculture (§ 54). This has come down to us in a fairly complete form, and Cicero had evidently studied it for the purpose of writing this dialogue in character. It is a curious medley of rules for the cultivation of vines and olives, for the manuring and digging of the ground, and for managing the homestead and the slaves with economy, along with medical recipes (for, as we have seen, he distrusted doctors and thought himself wise in this matter), and some religious *formulae* for averting the wrath or securing the favor of the country gods. He gives also a number of recipes for cooking dishes, making cakes, and the like.

(2) The *Origines* (§ 38). Cato seems to have begun this work with the idea of treating only on early Roman history, and the origin of the Roman state and of the various neighboring towns, — a kind of compendium of local antiquities. But his plan gradually extended to the writing of the history of Rome down to his own day, (the book is thus sometimes spoken of as *Annales*), and he added to it up to the last days of his life. It has all perished with the exception of a few insignificant fragments; but it was much used by subsequent writers, though Cicero says it was thin and dry (*exilis* — *De Legg.* 1.

2, 6). The first book told the story of the Kings; the second and third, the origins of the Italian *civitates;* the fourth, the First Punic War; the fifth, the Second Punic War; the sixth and seventh, the history of Rome from the end of that war to the last days of Cato's life.

(3) Besides this he collected the numerous speeches which he had delivered (§ 38). This work has not come down to us at all, except some fragments preserved by other writers.

(4) There were also once existing a number of his letters, which Cicero knew: and some treatises on law (*commentarii*) § 38, of which Cicero says he had a great knowledge (*De Or.* 1, § 171).

Such was the man whom Cicero makes the chief speaker in his dialogue, and whom he evidently had labored hard to represent dramatically in as life-like a form as was possible. It will be acknowledged that no one could have been found more fitted to speak on the pleasures and labors of which old age is capable than one who had passed fourscore years of uninterrupted activity, from which he never retired until removed by an old man's swift and quiet death.

## ANALYSIS.

INTRODUCTION: Sections 1–9.

*a*) Address to Atticus, 1–3.

1) Dedication.
2) Plan of the work, 3.

*b*) Introductory dialogue, 4–9.

Scipio and Laelius, admiring Cato's old age, ask him to tell them the secret of true happiness in declining years. Cato agreeing to do so, declares that character is the controlling element.

MONOLOGUE: Defence of Old Age, 10–85.

I. Argument from the lives of famous old men, in proof of the fact that old age may be useful and happy.

*a*) Fabius Maximus, 10–12.
*b*) Plato, *c*) Isocrates, *d*) Gorgias, 13.
*e*) Ennius, 14.

II. Four erroneous opinions as to old age, 15–85.

1) It withdraws from active life.

Answer:

*a*) Certain duties are appropriate to old men, 15–20.
*b*) The loss of memory is due to neglect, 21–22.
*c*) The learned of Greece and the lowly Sabine farmer toil in old age, 23–26.

2) Age weakens our bodies.

Answer:

*a*) There is no need for youthful strength, 27–32.
*b*) Weakness in age is due often to the vices of youth, 33–34.
*c*) Ill health does not belong to old age alone, 35.
*d*) Proper care and attention to intellectual pursuits preserve the health, 36–38.

3) Age deprives us of pleasure.
   Answer:
   *a*) The pleasure thought of is mainly sensual, from which it is a gain to be freed, 39–44.
   *b*) Old age has its own delights, 45–64: intellectual pursuits, 45–50; agriculture, 51–60; influence due to an upright life, 61–62; marks of respect paid to old age, 63–64.
   *c*) Peevishness, moroseness, and avariciousness in old men belong to individual characters, and are not general, 65.
4) Old age is near death.
   Answer:
   *a*) Death is not an evil, 66.
   *b*) The young may die, they are more liable to disease, 67–68.
   *c*) The death of the old man is natural and without struggle, 69–71.
   *d*) The fruition of life, its limit, and natural close are not to be regretted, 72–76.
   *e*) It leads to immortality, 77–84.
      1) The Pythagorean doctrine of the world-soul, 77.
      2) Plato's arguments, 78.
      3) Cyrus' teachings to his sons, 79–81.
      4) Belief in immortality an inspiration to great deeds, 82.
      5) The longing of the soul to meet those honored and loved, 83–84.

CONCLUSION: Death, whether leading to immortality or not, is natural, and as the close of a long life should be regarded as appropriate, 85.

# CICERO'S WORKS.

## Philosophical.

### Political.

*De Republica* (54 B.C.), in six books, of which only a third remains. Cicero considers the best form of government, and takes as his model the Roman State before the days of the Gracchi. Book VI. contains the famous *Somnium Scipionis*, which treats of the rewards of patriotic statesmen.

*De Legibus* (begun 52, resumed 46, but never completed), in three books. Cicero treats of the laws for the model state.

### Ethical.

*De Officiis* (44), in three books. This is a treatise on practical ethics, addressed to his son. Philosophy is here applied to the guidance of conduct.

*De Senectute* (*Cato Maior*) (44).

*De Amicitia* (*Laelius*) (44). Benefits and duties of friendship.

*De Gloria* (44), in two books, now lost.

*De Consolatione* (45), extant in fragments. It was written after the death of his daughter Tullia.

### Rhetorical.

*De Inventione Rhetorica* (circa 84), in two books. On the subject-matter in oratory.

*De Oratore* (55), in three books. This consists of dialogues between famous orators and treats of the education of an orator, also the form and delivery of speeches.

*De Claris Oratoribus* or *Brutus* (46). History of Roman oratory.

*Orator ad M. Brutum* (46). The ideal orator.

*Partitiones Oratoriae* (46). Survey of all Rhetoric.

*Topica* (44). Explanation of the *Topica* of Aristotle.

*De Optimo Genere Oratorum* (44). A preface to the translation of the speeches of Aeschines and Demosthenes, for and against Ctesiphon. The translation is now lost.

### Speculative.

*Academicae Quaestiones* (45), in two books. An exposition of the philosophy of the New Academy. Probability is the foundation of philosophy.

*De Finibus Bonorum et Malorum* (45), in five books. A compilation of the doctrines of the Greek school concerning the *summum bonum.*

*Tusculanae Disputationes* (45), in five books. A consideration of questions of practical philosophy.

*Paradoxa Stoicorum* (46). A defence of the Stoic paradoxes; *e.g.* 'Virtue is sufficient for happiness,' 'Good and evil admit of no degrees.'

*De Philosophia* or *Hortensius* (46), only fragments remain. A dialogue giving praise of philosophy.

*Timaeus* (45), extant in fragments. A paraphrase of the *Timaeus* of Plato, discussing the origin of the universe.

### Theological.

*De Natura Deorum* (44), in three books. A consideration of the principal theories as to the nature and powers of the gods.

*De Divinatione* (44), in two books. Arguments for and against the truth of divination.

*De Fato* (44), extant only in a fragment. A discussion as to fate and free will.

**Letters.**

*Epistulae ad Familiares* (62–43), in sixteen books.
*Epistulae ad Atticum* (68–43), in sixteen books.
*Epistulae ad Quintum Fratrem* (60–54), in three books.
*Epistulae ad M. Brutum*, in two books.

**Orations.**

We have knowledge of over one hundred orations assigned to Cicero. Of these, fifty-seven now remain entire, about twenty are known from fragments, and thirty-three by title.

**Poems.**

We have fragments of some of Cicero's poetical writings. About eighty lines remain of his poem entitled *De Consulatu Meo*. He is also said to have written a continuation of this poem under the title *De Meis Temporibus*.

# M. TULLĪ CICERŌNIS

# CATŌ MĀIOR DĒ SENECTŪTE LIBER

## AD T. POMPŌNIUM ATTICUM.

## CHAPTER I.

*Cicero addresses Atticus in words taken from the Annales of Ennius, which are introduced by a praenomen the same as that of Atticus.*

*I have taken the greatest possible pleasure in composing this dialogue which I here dedicate to you. The speakers are Cato, when a very old man, Scipio the younger, and Laelius.*

1. Ō Tite, sī quid[1] ego adiuerō[2] cūramve levāssō,[3]
Quae nunc tē coquit et versāt[4] in pectore fīxa,
Ecquid[5] erit praemī?[6]

Licet[7] enim mihi versibus eīsdem adfārī tē, Attice, quibus adfātur Flāminīnum

[1] *quid*, A. & G. 240, *a*; G. & L. 334; H. 378, 2.
[2] *adiuero*, A. & G. 128, *a*; G. & L. 131; H. 235.
[3] *levasso*, A. & G. 128, *e*; G. & L. 131, 4, *b*, 1; H. 240, 4.
[4] *versāt*, A. & G. 375, *g*, 5; G. & L. 708, 5, 721; H. 580, III. n. 2.
[5] *ecquid*, A. & G. 105, *d*; G. & L. 106, n. 5; H. 188, 3.
[6] *praemi*, A. & G. 40, *b*; G. & L. 33, Rem. 1; H. 51, 5.
[7] *licet*, A. & G. 331, *i*, n. 3.

> Ille vir haud māgnā cum rē, sed plēnus[1] fidēī;[2]

quamquam certō[5] sciō nōn, ut Flāminīnum,

> Sollicitārī tē, Tite, sīc noctēsque diēsque;

nōvī enim moderātiōnem animī tuī et aequitātem, tēque nōn cōgnōmen sōlum Athēnīs dēportāsse, sed hūmānitātem et prūdentiam intellegō. Et tamen tē suspicor eīsdem rēbus quibus mē ipsum[4] interdum gravius commovērī, quārum cōnsōlātiō et māior est et in aliud tempus differenda. Nunc autem vīsum est[5] mihi dē senectūte aliquid ad tē cōnscrībere. 2. Hōc enim onere, quod mihi commūne tēcum est, aut iam urgentis aut certē adventantis senectūtis et tē et mē etiam ipsum levārī volō; etsī tē quidem id modicē āc sapienter, sīcut omnia, et ferre et lātūrum esse certō[3] sciō. Sed mihi, cum dē senectūte vellem aliquid scrībere, tū occurrēbās dīgnus eō mūnere, quō uterque nostrūm commūniter ūterētur.[6] Mihi quidem ita iūcunda hūius librī cōnfectiō fuit, ut nōn modo omnīs[7] absterserit senectūtis molestiās, sed effēcerit mollem etiam et iūcundam senectūtem. Numquam igitur satis dīgnē laudārī philosophia

[1] *plenus*, A. & G. 375, *a*; G. & L. 703, Rem. 3; H. 608, 1, n. 3.
[2] *fidei*, A. & G. 72, n.; G. & L. 63, 2, n. 1; H. 585, III. 1.
[3] *certo scio*, A. & G. 151, *c*.
[4] *me ipsum*, A. & G. 336, *a*, 1, Rem.
[5] *visum est*, G. & L. 528, 2, Rem. 2; H. 534, 1, n. 1.
[6] *uteretur*, A. & G. 320; G. & L. 631, 2; H. 503.
[7] *omnis*, A. & G. 55, *c*; G. & L. 57, Rem. 5; H. 67.

poterit, cuī quī pāreat,[1] omne tempus aetātis sine molestiā possit dēgere. 3. Sed dē cēterīs et dīximus multa et saepe dīcēmus;[2] hunc librum ad tē dē senectūte mīsimus.[3] Omnem autem sermōnem tribuimus nōn Tīthōnō, ut Aristō Cīus, (parum[4] enim esset[5] auctōritātis in fābulā), sed M. Catōnī senī, quō[6] māiōrem auctōritātem habēret ōrātiō; apud[7] quem Laelium et Scīpiōnem facimus admīrantīs[8] quod is tam facile senectūtem ferat,[9] eīsque eum respondentem. Quī[10] sī ērudītius vidēbitur disputāre quam cōnsuēvit ipse in suīs librīs, attribuitō litterīs Graecīs, quārum cōnstat eum perstudiōsum fuisse in senectūte. Sed quid opus est plūra?[11] Iam enim ipsīus Catōnis sermō explicābit nostram omnem dē senectūte sententiam.

[1] *pareat*, A. & G. 310, *a*, 307, *b*; G. & L. 625, 2, Rem.; H. 507, II., III. 2.

[2] *diximus multa et saepe dicemus*, A. & G. 344, *f*; G. & L. 682; H. 562.

[3] *misimus*, A. & G. 282; G. & L. 252; H. 472, 1.

[4] *parum . . . auctoritatis*, A. & G. 344, *e*; G. & L. 672, 2, *a*, 3; H. 561, III.

[5] *esset*, A. & G. 311, *a*; G. & L. 600, 2; H. 486, 1, n. 2.

[6] *quo*, A. & G. 317, *b*; G. & L. 545, 2; H. 497, II. 2.

[7] *apud*, A. & G. 153; G. & L. 416; H. 446, n. 4.

[8] *admirantis*, A. & G. 292, *e*; G. & L. 536; H. 535, I. 4.

[9] *ferat*, A. & G. 321; G. & L. 541; H. 516, II.

[10] *qui = et is*, A. & G. 180, *f*; G. & L. 610; H. 453.

[11] *quid . . . plura*, A. & G. 206, *c*; H. 368, 3, n. 2.

## CHAPTER II.

Scīpiō. *'I have often admired the light way in which you carry your years, Cato.'*

Catō. *'It is a simple matter. One must look within himself for strength to meet all the vicissitudes of life. My rule is to follow Nature as a guide.'*

4. Scīpiō. Saepe numerō admīrārī soleō cum hōc C. Laeliō cum[1] cēterārum rērum tuam excellentem, M. Catō, perfectamque sapientiam, tum vel[2] māximē quod numquam tibi senectūtem gravem esse sēnserim,[3] quae plērīsque senibus sīc odiōsa est, ut onus sē Aetnā gravius dīcant sustinēre.

Catō. Rem haud[4] sānē difficilem, Scīpiō et Laelī, admīrārī vidēminī. Quibus enim nihil est in ipsīs opis ad bene beātēque vīvendum, eīs omnis aetās gravis est; quī autem omnia bona ā sē ipsī petunt, eīs nihil malum potest vidērī quod nātūrae necessitās adferat.[5] Quō in genere est in prīmīs senectūs, quam ut adipīscantur omnēs optant, eandem accūsant adeptam[6]; tanta est stultitiae incōnstantia atque perversitās. Obrēpere āiunt eam citius, quam

1 *cum*, A. & G. 7; G. & L. 7; H. 311, n. 4.
2 *vel*, A. & G. 96, *b*; G. & L. 303.
3 *senserim*, A. & G. 341, *d*, Rem.; G. & L. 541; H. 516, II. 1.
4 *haud*, H. 552, 1; G. & L. 443.
5 *adferat*, A. & G. 320, *a*; G. & L. 631, 1, 2; H. 503, I.
6 *adeptam*, A. & G. 135, *b*; G. & L. 167, n. 1.

putāssent.[1] Prīmum[2] quis coēgit eōs falsum putāre? Quī[3] enim citius adulēscentiae senectūs quam pueritiae adulēscentia obrēpit? Deinde[2] quī minus gravis esset eīs senectūs, sī octingentēsimum annum agerent quam sī octōgēsimum? Praeterita enim aetās quamvīs longa cum effluxisset,[4] nūlla cōnsōlātiō permulcēre posset[5] stultam senectūtem. 5. Quōcircā sī sapientiam meam admīrārī solētis (quae utinam dīgna esset[6] opīniōne vestrā nostrōque cōgnōmine!), in hōc sumus sapientēs, quod nātūram optimam ducem tamquam deum sequimur eīque pārēmus; ā quā nōn vērī simile est, cum cēterae partēs aetātis bene dēscrīptae sint, extrēmum āctum tamquam ab inertī poētā esse neglēctum. Sed tamen necesse fuit esse aliquid extrēmum et, tamquam in arborum bācīs terraeque frūctibus mātūritāte tempestīvā quasi viētum et cadūcum, quod ferundum[7] est molliter sapientī. Quid est enim aliud Gigantum modō bellāre cum dīs nisi nātūrae repūgnāre?

1 ***putassent***, A. & G. 336, 2; G. & L. 650; H. 524.
2 ***Primum, deinde***, A. & G. 151, *d*; H. 554, 1, n. 2.
3 ***Qui***, A. & G. 104, c; G. & L. 106, n. 2; H. 188, II. 2.
4 ***effluxisset***, A. & G. 342; G. & L. 663, 1; H. 529, II.
5 ***posset***, A. & G. 311; G. & L. 600, 2; H. 510.
6 ***esset***, A. & G. 267; G. & L. 260, 261; H. 483, 2.
7 ***ferundum***, A. & G. 126, *f*, n. 2; G. & L. 130, 8; H. 239.

Scīpiō *and* Laelius. *'Tell us how you came to take so rational a view.'*

6. Laelius. Atquī, Catō, grātissimum nōbīs, ut etiam prō Scīpiōne pollicear,[1] fēceris, sī, quoniam spērāmus, volumus quidem certē senēs fierī, multō ante ā tē didicerimus, quibus facillimē ratiōnibus ingravēscentem aetātem ferre possīmus.

Catō. Faciam vērō, Laelī, praesertim sī utrīque vestrūm, ut dīcis, grātum futūrum est.

Laelius. Volumus sānē, nisi molestum est, Catō, tamquam longam aliquam viam cōnfēceris,[2] quam[3] nōbīs quoque ingrediundum sit, istūc, quō pervēnistī vidēre quāle sit.

## CHAPTER III.

Catō. *'When men find fault with old age, it is usually their own characters and tempers that are to blame.'*

Laelius. *'Very well for a prosperous man like you, Cato! How about the less fortunate?'*

Catō. *''Tis but Themistocles and the Seriphian over again. Poverty cannot embitter some men's old age nor wealth sweeten that of others.'*

7. Catō. Faciam, ut poterō,[4] Laelī. Saepe enim interfuī querēllīs aequālium meōrum — parēs autem,

[1] *pollicear*, A. & G. 317, *c*; G. &. L. 545, 3, Rem. 3; H. 499, 2, n.
[2] *confeceris*, A. & G. 312, Rem.; G. & L. 602; H. 513, II. n. 1.
[3] *quam . . . ingrediundum*, A. & G. 294, *c*; G. & L. 427, n. 2; H. 371, I. 2, 2), n.
[4] *potero*, A. & G. 278, *b*; G. & L. 242, 1; H. 470, 2.

vetere prōverbiō, cum paribus facillimē congregantur — quae[1] C. Salīnātor, quae Sp. Albīnus, hominēs cōnsulārēs nostrī ferē aequālēs, dēplōrāre solēbant, tum quod voluptātibus carērent[2] sine quibus vītam nūllam[3] putārent,[2] tum quod spernerentur[2] ab eīs, ā quibus essent colī solitī. Quī mihi nōn id vidēbantur accūsāre, quod esset accūsandum.[4] Nam sī id culpā senectūtis accideret, eadem mihi ūsū venīrent reliquīsque omnibus māiōribus nātū, quōrum ego multōrum cōgnōvī senectūtem sine querēllā,[5] quī sē et libīdinum vinculīs laxātōs esse nōn molestē ferrent nec[6] ā suīs dēspicerentur. Sed omnium istīus modī querēllārum in mōribus est culpa, nōn in aetāte. Moderātī enim et nec difficilēs nec inhūmānī senēs tolerābilem senectūtem agunt; importūnitās autem et inhūmānitās omnī aetātī molesta est.

8. Laelius. Est, ut dīcis, Catō; sed fortāsse dīxerit quispiam tibi propter opēs et cōpiās et dīgnitātem tuam tolerābiliōrem senectūtem vidērī, id autem nōn posse multīs contingere.

Catō. Est istūc quidem, Laelī, aliquid, sed nēquāquam in istō sunt omnia. Ut Themistoclēs

1 *quae*, A. & G. 199, *b*; G & L. 614, 3, *a*; H. 445, 5.
2 *putarent*, A. & G. 342; G. & L. 663; H. 529, II. n. 1.
3 *nullam*, A. & G. 239; H. 373, 1, n. 2.
4 *esset accusandum*, A. & G. 320; G. & L. 631, 1; H. 503, I.
5 *sine querella*, A. & G. 179; H. 359, n. 1, 4), and n. 3.
6 *et . . . nec*, G. & L. 480, Rem. 3, n. 3, *c*.

fertur Serīphiō cuīdam in iūrgiō respondisse, cum ille dīxisset nōn eum suā, sed patriae glōriā splendōrem adsecūtum: 'Nec herculē,' inquit, 'sī ego Serīphius essem, nec tū, sī Athēniēnsis clārus umquam fuissēs.' Quod eōdem modō dē senectūte dīcī potest. Nec enim in summā inopiā levis esse senectūs potest nē sapientī quidem,[1] nec īnsipientī etiam in summā cōpiā nōn gravis.[2] 9. Aptissima omnīnō sunt, Scīpiō et Laelī, arma senectūtis artēs exercitātiōnēsque virtūtum, quae in omnī aetāte cultae, cum diū multumque vīxeris,[3] mīrificōs ecferunt frūctūs, nōn sōlum quia numquam dēserunt, nē extrēmō quidem tempore aetātis (quamquam id quidem māximum est), vērum etiam quia cōnscientia bene āctae vītae multōrumque bene factōrum recordātiō iūcundissima est.

[1] *ne . . . quidem*, A. & G. 151, *e*, 209, *a*, 1; G. & L. 448, 2, 445; H. 553, 2), 569, III. 2.
[2] *non gravis*, A. & G. 209, 3, *c*; G. & L. 700 ; H. 637, VIII.
[3] *vixeris*, A. & G. 309, *a*; G. & L. 580; H. 518, 2.

## CHAPTER IV.

*'Why, old age is the very time for great achievements! Remember* (1) *Q. Fabius Maximus, an old man when he recovered Tarentum, when he took the lead in politics, when he served as augur;* (2) *Plato dying at 81 while writing;* (3) *Isocrates composing the Panathenaicus at 94;* (4) *Gorgias working at rhetoric to 104;* (5) *Ennius at 70, poor, yet cheerful and active.'*

10. Ego Q. Māximum, eum quī Tarentum recēpit, senem adulēscēns ita dīlēxī, ut aequālem; erat enim in illō virō cōmitāte condīta gravitās, nec senectūs mōrēs mūtāverat. Quamquam eum colere coepī nōn admodum grandem nātū, sed tamen iam aetāte prōvectum. Annō[1] enim post cōnsul prīmum fuerat quam ego nātus sum, cumque eō quārtum cōnsule adulēscentulus mīles[2] ad Capuam[3] profectus sum quīntōque annō post ad Tarentum. Quaestor deinde quadrienniō post factus sum, quem magistrātum[4] gessī cōnsulibus Tuditānō et Cethēgō, cum quidem ille admodum senex suāsor lēgis Cinciae dē dōnīs et mūneribus fuit. Hīc et bella gerēbat ut adulēscēns, cum plānē grandis esset, et Hannibalem

[1] *Anno*, A. & G. 250; G. & L. 403, n. 4; H. 423, n. 2.

[2] *miles*, A. & G. 186, *c*; G. & L. 325; H. 363, 3, 2).

[3] *ad Capuam*, A. & G. 258, 1, *b*, n. 2; G. & L. 337, 4; H. 380, II. 1, (1).

[4] *magistratum*, A. & G. 201, *d*; G. &. L. 616, 2, 324.

iuvenīliter exsultantem patientiā suā molliēbat; dē quō praeclārē familiāris noster Ennius:

> Ūnus homō nōbīs cunctandō restituit rem,
> Noenum rūmōrēs pōnēbāt ante salūtem:
> Ergō plūsque magisque virī nunc glōria clāret.

11. Tarentum vērō quā vigilantiā, quō cōnsiliō recēpit! cum quidem mē audiente Salīnātōrī, quī āmissō oppidō fūgerat in arcem, glōriantī atque ita dīcentī; 'Meā operā, Q. Fabī, Tarentum recēpistī,' 'Certē,' inquit rīdēns, 'nam nisi tū āmīsissēs, numquam recēpissem.' Nec vērō in armīs praestantior quam in togā; quī cōnsul iterum Sp. Carviliō conlēgā quiēscente C. Flāminiō tribūnō plēbis, quoad potuit, restitit agrum Pīcentem et Gallicum virītim contrā senātūs auctōritātem dīvidentī[1]; augurque cum esset,[2] dīcere ausus est optimīs auspiciīs ea gerī, quae prō reī pūblicae salūte gererentur, quae contrā rem pūblicam ferrentur, contrā auspicia ferrī. 12. Multa in eō virō praeclāra cōgnōvī; sed nihil admīrābilius, quam quō modō ille mortem fīlī tulit clārī virī et cōnsulāris. Est in manibus laudātiō, quam cum legimus, quem philosophum nōn contemnimus? Nec vērō ille in lūce modo atque in oculīs cīvium māgnus, sed intus domīque praestantior. Quī sermō, quae praecepta,

[1] *dividenti*, A. & G. 290, *a*; G. & L. 665; H. 549, 1.
[2] *esset*, A. & G. 313, *d*; G. & L. 587; H. 515, III.

quanta nōtitia antīquitātis, scientia iūris augurī! Multae etiam, ut in homine Rōmānō, litterae. Omnia memoriā tenēbat, nōn domestica sōlum, sed etiam externa bella. Cūius sermōne ita[1] tum cupidē fruēbar, quasi iam dīvīnārem[2] id quod ēvēnit, illō exstinctō, fore, unde dīscerem,[3] nēminem.

## CHAPTER V.

13. Quōrsus igitur haec tam multa dē Māximō? Quia profectō vidētis nefās esse dictū miseram fuisse tālem senectūtem. Nec tamen omnēs possunt esse Scīpiōnēs aut Māximī, ut urbium expūgnātiōnēs, ut pedestrēs nāvālēsve pūgnās, ut bella ā sē gesta, ut triumphōs recordentur.[4] Est etiam quiētē et pūrē atque ēleganter āctae aetātis placida āc lēnis senectūs, quālem accēpimus Platōnis, quī ūnō et octōgēsimō[5] annō scrībēns est mortuus, quālem Īsocratis, quī eum librum, quī Panathēnāicus īnscrībitur, quārtō et nōnāgēsimō annō scrīpsisse sē dīcit, vīxitque quīnquennium posteā; cūius magister Leontīnus Gorgiās centum et septem[6] complēvit

[1] *ita*, A. & G. 304, *b*; G. & L. 590, n. 1.
[2] *divinarem*, A. & G. 312; G. & L. 602; H. 513, II.
[3] *discerem*, A. & G. 320; G. & L. 631, 2; H. 503, I.
[4] *recordentur*, A. & G. 219, *b*; G. & L. 376, 2; H. 407, n. 1.
[5] *uno et octogesimo*, G. & L. 96, 3; H. 174, footnote 3.
[6] *centum et septem*, G. & L. 96, 4; H. 174, 1, footnote 1.

annōs neque umquam in suō studiō atque opere cēssāvit. Quī, cum ex eō quaererētur,[1] cūr tam diū vellet esse in vītā, 'Nihil habeō,' inquit, 'quod[2] accūsem[3] senectūtem.' Praeclārum respōnsum et doctō homine dīgnum. 14. Sua enim vitia īnsipientēs et suam culpam in senectūtem cōnferunt, quod nōn faciēbat is, cūius modo mentiōnem fēcī, Ennius.

Sīcut fortis equus,[4] spatiō quī saepe suprēmō
Vīcit Olympia, nunc seniō cōnfectus quiēscit.

Equī fortis et vīctōris[5] senectūtī comparat suam. Quem quidem probē meminisse[6] potestis; annō enim ūndēvīcēsimō post ēius mortem hī cōnsulēs T. Flāminīnus et M'. Acīlius factī sunt; ille autem Caepiōne et Philippō iterum cōnsulibus mortuus est, cum ego quīnque et sexāgintā annōs nātus lēgem Vocōniam māgnā vōce et bonīs lateribus suāsissem. Annōs septuāgintā nātus (tot enim vīxit Ennius) ita ferēbat duo, quae māxima putantur onera, paupertātem et senectūtem, ut eīs paene dēlectārī vidērētur.

[1] *quaereretur*, A. & G. 287, *e*; G. & L. 511, Rem. 1; H. 495, II.
[2] *quod*, A. & G. 240, *a*; G. & L. 334; H. 378, 2.
[3] *accusem*, A. & G. 320; G. & L. 631, 2; H. 503, I. n. 2.
[4] *equus*, G. & L. 7.
[5] *victoris*, A. & G. 88, *c*; H. 441, 3.
[6] *meminisse*, A. &. G. 219, Rem.; G. & L. 376, Rem. 2; H. 407, n. 1.

*The four charges against old age are:* I. *It removes us from active business,* II. *It weakens our bodies,* III. *It deprives us of pleasures,* IV. *It is close to death. We will consider these separately.*

15. Etenim, cum complector animō, quattuor reperiō causās, cūr senectūs misera videātur: ūnam, quod āvocet[1] ā rēbus gerendīs; alteram, quod corpus faciat īnfīrmius; tertiam, quod prīvet ferē omnibus voluptātibus; quārtam, quod haud procul absit ā morte. Eārum, sī placet, causārum quanta quamque sit iūsta ūna quaeque, videāmus.

## CHAPTER VI.

**I. Old age removes us from active business.**

*From some duties, not all. Some belong especially to old men. If you say that such men as Fabius, Paulus, etc., in their old age do no service to the state, you may as well say that the steersman does no good because he does not row. Bodily vigor is not everything, experience and wisdom count too. I cannot now serve in the field, but am as fatal to Carthage as if I did. Old men in Sparta held the highest authority and gave a name to the Senate. The caution of age is often better than the boldness of youth.*

Ā rēbus gerendīs senectūs abstrahit. Quibus?[2] An[3] eīs, quae iuventūte geruntur et vīribus? Nūl-

1 *avocet,* A. & G. 321; G. & L. 541; H. 516, II.
2 *Quibus,* G. & L. 414, Rem. 1 and 2.
3 *An,* A. & G. 211, *b*; G. & L. 457; H. 353, 2, n. 4.

laene igitur rēs sunt senīlēs quae, vel īnfīrmīs corporibus, animō tamen administrentur? Nihil ergō agēbat Q. Māximus, nihil L. Paulus, pater tuus, socer optimī virī, fīlī meī? Cēterī senēs, Fabriciī, Curiī, Coruncāniī, cum rem pūblicam cōnsiliō et auctōritāte dēfendēbant,[1] nihil agēbant? 16. Ad Appī Claudī senectūtem accēdēbat[2] etiam, ut caecus esset; tamen is, cum sententia senātūs inclīnāret ad pācem cum Pyrrhō foedusque faciendum, nōn dubitāvit[3] dīcere illa, quae versibus persecūtus est Ennius:

> Quō vōbīs mentēs, rēctae quae stāre solēbant
> Antehāc, dēmentīs[4] sēsē flexēre viāī?[5]

cēteraque gravissimē; nōtum enim vōbīs carmen est; et tamen ipsīus Appī exstat ōrātiō. Atque haec ille ēgit septimō decimō annō post alterum cōnsulātum, cum inter duōs cōnsulātūs annī decem interfuissent, cēnsorque ante superiōrem cōnsulātum fuisset; ex quō intellegitur Pyrrhī bellō grandem sānē fuisse; et tamen sīc ā patribus accēpimus. 17. Nihil igitur adferunt quī in rē gerendā versārī senectūtem ne-

[1] *cum defendebant*, A. & G. 325, *a*; G. & L. 580; H. 521, II. 1.

[2] *accedebat*, A. & G. 332, 2; G. & L. 553, 4.

[3] *dubitavit*, A. & G. 332, *g*, n. 2; G. & L. 423, 2, n. 2; H. 505, 4.

[4] *mentes dementis*, A. & G. 386; G. & L. 694; H. 637, XI. 5.

[5] *viai*: Form, A. & G. 36, *a*; G. & L. 29; H. 49, 2. Construction, either, A. & G. 216, *a*, 4; G. & L. 372, 3, 3; H. 397, 4; or, A. & G. 243, Rem.; H. 410, V. 4.

gant, similēsque sunt ut sī quī gubernātōrem in nāvigandō nihil agere dīcant, cum aliī mālōs scandant,[1] aliī per forōs cursent, aliī sentīnam exhauriant, ille autem clāvum tenēns quiētus sedeat in puppī, nōn faciat ea quae iuvenēs. At vērō multō māiōra et meliōra facit. Nōn vīribus aut vēlōcitāte aut celeritāte corporum rēs māgnae geruntur, sed cōnsiliō, auctōritāte, sententiā; quibus nōn modo nōn[2] orbārī, sed etiam augērī senectūs solet. 18. Nisi forte ego vōbīs, quī et mīles et tribūnus et lēgātus et cōnsul versātus sum in variō genere bellōrum, cēssāre nunc videor, cum bella nōn gerō. At senātuī, quae sint gerenda, praescrībō et quō modō; Karthāginī male iam diū cōgitantī[3] bellum multō ante dēnūntiō; dē quā verērī nōn ante dēsinam quam illam excīsam esse cōgnōverō. 19. Quam palmam utinam dī immortālēs, Scīpiō, tibi reservent, ut avī reliquiās persequāre! cūius ā morte tertius hīc et trīcēsimus annus est, sed memoriam illīus virī omnēs excipient annī cōnsequentēs. Annō ante mē cēnsōrem mortuus est, novem annīs post meum cōnsulātum, cum cōnsul iterum mē cōnsule creātus esset. Num igitur, sī ad centēsimum annum vīxisset, senectūtis eum suae paenitēret? Nec enim excursiōne nec saltū nec ēminus hastīs aut comminus gladiīs

[1] *scandant*, A. & G. 313, *d*; G. & L. 587; H. 515, III.
[2] *non modo non*, G. & L. 482, 5.
[3] *cogitanti*, A. & G. 290, *a*; G. & L. 668, 230; H. 549, 4, 467, III.

ūterētur, sed cōnsiliō, ratiōne, sententiā; quae nisi essent in senibus, nōn summum cōnsilium māiōrēs nostrī appellāssent senātum. 20. Apud Lacedaemoniōs quidem eī, quī amplissimum magistrātum gerunt, ut sunt, sīc etiam nōminantur senēs. Quod sī legere aut audīre volētis[1] externa, māximās rēs pūblicās ab adulēscentibus labefactātās, ā senibus sustentātās et restitūtās reperiētis.

Cedo,[2] quī vestram rem pūblicam tantam āmīsistis tam cito?

Sīc enim percontantur in Naevī poētae Lūdō. Respondentur et alia et hōc in prīmīs:

Prōveniēbant ōrātōrēs novī, stultī adulēscentulī.

Temeritās est vidēlicet flōrentis aetātis, prūdentia senēscentis.

## CHAPTER VII.

*And if it is objected that* 'old men's memory fails and thus unfits them for such duties,' *I answer that old men remember what they care to remember. I can point to a long list of poets and philosophers who continued at their several occupations to extreme old age; and, apart from such eminent men, to many humble farmers and laborers who in their way do the same.*

21. At memoria minuitur. Crēdō, nisi eam exerceās,[3] aut etiam sī sīs nātūrā tardior. Themistoclēs

[1] *voletis*, A. & G. 278, *b*; G. & L. 242, Rem. 1; H. 470, 2.
[2] *Cedo*, G. & L. 175, 6.
[3] *exerceas*, A. & G. 309, *a*; G. & L. 595, Rem. 3, 596, 1; H. 508, 5, 2)

omnium cīvium percēperat nōmina; num igitur cēnsētis eum, cum aetāte prōcēssisset,[1] quī Aristīdēs esset,[2] Lȳsimachum salūtāre solitum? Equidem nōn modo eōs nōvī, quī sunt, sed eōrum patrēs etiam et avōs, nec sepulcra legēns vereor, quod āiunt, nē memoriam perdam; hīs enim ipsīs legendīs in memoriam redeō mortuōrum. Nec vērō quemquam senem audīvī oblītum, quō locō thēsaurum obruisset; omnia, quae cūrant, meminērunt; vadimōnia cōnstitūta, quis sibi, cuī ipsī dēbeant. 22. Quid iūris cōnsultī, quid pontificēs, quid augurēs, quid philosophī senēs, quam multa meminērunt! Manent ingenia senibus, modo permaneat[3] studium et industria, neque ea sōlum in clārīs et honōrātīs virīs, sed in vītā etiam prīvātā et quiētā. Sophoclēs ad summam senectūtem tragoediās fēcit; quod propter studium cum rem neglegere familiārem vidērētur, ā fīliīs in iūdicium vocātus est, ut, quem ad modum nostrō mōre male rem gerentibus patribus[4] bonīs[5] interdīcī solet, sīc illum quasi dēsipientem ā rē familiārī removērent iūdicēs. Tum senex dīcitur eam fābulam, quam in manibus habēbat et proximē scrīpserat, Oedipum Colōnēum, recitāsse iūdicibus

[1] *processisset,* A. & G. 336 *B*, *a*, n. 2; G. & L. 650; H. 524.

[2] *esset,* A. & G. 342; G. & L. 629 and 663; H. 529, II. and n. 1, 1).

[3] *permaneat,* A. & G. 266, *d*; G. & L. 573; H. 513, I.

[4] *patribus,* A. & G. 230; G. & L. 346, Rem. 1, 208, 2; H. 384, 5.

[5] *bonis,* A. & G. 225, 3, *d*, n. 1; G. & L. 390, 2, n. 3.

quaesīsseque, num illud carmen dēsipientis vidērētur. Quō recitātō sententiīs iūdicum est līberātus. 23. Num igitur hunc, num Homērum, Hēsiodum, Simōnidem, Stēsichorum, num, quōs ante dīxī, Īsocratēn, Gorgiān, num philosophōrum prīncipēs, Pȳthagoram, Dēmocritum, num Platōnem, num Xenocratēn, num posteā Zēnōnem, Cleanthem, aut eum, quem vōs etiam vīdistis Rōmae, Diogenem Stōicum, coēgit in suīs studiīs obmūtēscere senectūs? An in omnibus studiōrum agitātiō vītae aequālis fuit? 24. Age, ut ista dīvīna studia omittāmus,[1] possum[2] nōmināre ex agrō Sabīnō rūsticōs Rōmānōs, vīcīnōs et familiārēs meōs, quibus absentibus numquam ferē ūlla[3] in agrō māiōra opera fīunt, nōn serendīs,[4] nōn percipiendīs,[4] nōn condendīs[4] frūctibus. Quamquam in aliīs minus hōc mīrum est; nēmō enim est tam senex quī sē annum nōn putet posse vīvere: sed īdem in eīs ēlabōrant quae sciunt nihil ad sē omnīnō pertinēre.

Serit arborēs, quae alterī saeclō prōsint,[5]

ut ait Statius noster in Synephēbīs. 25. Nec vērō dubitat agricola, quamvīs sit senex, quaerentī, cuī

[1] *omittamus*, A. & G. 317, *c*; G. & L. 545, 3, Rem. 3; H. 499, 2, n.
[2] *possum*, A. & G. 311, *c*; G. & L. 254; H. 476, 4.
[3] *ulla*, A. & G. 202, *c*; G. & L. 107, 3, n. 2; H. 317, 1, 457.
[4] *percipiendis*, A. & G. 253; G. & L. 397; H. 424.
[5] *prosint*, A. & G. 317; G. & L. 630; H. 497, 1.

serat respondēre: 'Dīs immortālibus, quī mē nōn accipere modo haec ā māiōribus voluērunt, sed etiam posterīs prōdere.'

## CHAPTER VIII.

*If, further, it is said* 'old men see much sorrow,' *I reply, 'and much pleasure too'; if it is said* 'he becomes a burden to others,' *I reply, 'Young men on the contrary love and court old ones, if the latter are as active as is in their power and are open to new impressions.'*

Et melius Caecilius dē sene alterī saeclō prōspiciente quam illud[1] īdem:

Edepol,[2] senectūs, sī nīl quicquam aliud vitī
Adportēs tēcum, cum advenīs, ūnum id sat est,
Quod[3] diū vīvendō multa, quae nōn volt, videt.

Et multa fortāsse, quae volt; atque in ea, quae nōn volt, saepe etiam adulēscentia incurrit. Illud vērō īdem Caecilius vitiōsius:

Tum equidem in senectā hōc dēputō miserrimum,
Sentīre eā aetāte eumpse[4] esse odiōsum alterī.

26. Iūcundum potius quam odiōsum. Ut enim adulēscentibus bonā indole praeditīs sapientēs senēs dēlectantur, leviorque fit senectūs eōrum quī ā iuven-

[1] *illud,* A. & G. 102, *b*; G. & L. 307, 4; H. 450, 3.
[2] *Edepol,* A. & G. 365; G. & L. 762; H. 622.
[3] *Quod,* A. & G. 347, *c*; G. & L. 723; H. 608, III. n. 2.
[4] *eumpse,* A. & G. p. 67; G. & L. 103, n. 1; H. 186, V. footnote 5.

tūte coluntur et dīliguntur, sīc adulēscentēs senum praeceptīs[1] gaudent, quibus ad virtūtum studia dūcuntur; nec minus intellegō mē vōbīs quam mihi vōs esse[2] iūcundōs. Sed vidētis, ut senectūs nōn modo languida atque iners nōn sit, vērum etiam sit operōsa et semper agēns aliquid et mōliēns, tāle scīlicet quāle cūiusque studium in superiōre vītā fuit. Quid quī etiam addīscunt aliquid? ut et Solōnem versibus glōriantem[3] vidēmus, quī sē cotīdiē aliquid addīscentem dīcit senem fierī, et ego fēcī quī litterās Graecās senex didicī; quās quidem sīc avidē arripuī quasi[4] diūturnam sitim explēre cupiēns,[4] ut ea ipsa mihi nōta essent quibus mē nunc exemplīs ūtī vidētis. Quod cum fēcisse Socratem in fidibus audīrem, vellem[5] equidem etiam illud (dīscēbant enim fidibus antīquī), sed in litterīs certē ēlabōrāvī.

1 *praeceptis*, A. & G. 254, *b*, 1; H. 425, II. 1, 1.

2 *esse*, A. & G. 336, *c*, n. 2; G. & L. 644, 3, *b*; H. 524, 1, 2).

3 *gloriantem*, A. & G. 292, *e*; G. & L. 536, 527, 5, n. 1; H. 535, I. 4.

4 *quasi . . . cupiens*, G. & L. 602, n. 3.

5 *vellem*, A. & G. 311, *a* and *b*; G. & L. 257, n. 2; H. 485, 486, I. n. 2.

# CHAPTER IX.

**II. Age weakens our bodies.**

*Well, if age takes away our strength, it takes away also our wish for it. An old man no more desires the strength of youth, than a young man that of a bull or elephant. If he has not the strength required for public speaking, quiet discourse is becoming and effective. It is the vices of youth, not old age, that weaken the body. Witness Metellus.*

27. Nē nunc quidem vīrēs dēsīderō adulēscentis (is enim erat locus alter dē vitiīs senectūtis), nōn plūs quam adulēscēns taurī aut elephantī dēsīderābam. Quod est, eō decet ūtī et, quicquid agās,[1] agere prō vīribus. Quae enim vōx potest esse contemptior quam Milōnis Crotōniātae? quī, cum iam senex esset āthlētāsque sē exercentēs in curriculō vidēret, aspexisse lacertōs suōs dīcitur inlacrimānsque dīxisse: 'At hī quidem mortuī iam sunt.' Nōn vērō tam istī quam tū ipse, nūgātor; neque enim ex tē umquam es nōbilitātus, sed ex lateribus et lacertīs tuīs. Nihil Sex. Aelius tāle, nihil multīs annīs ante Ti. Coruncānius, nihil modo P. Crassus, ā quibus iūra cīvibus praescrībēbantur, quōrum usque ad extrēmum spīritum est prōvecta prūdentia. 28. Ōrātor metuō nē languēscat senectūte; est

[1] *agas*, A. & G. 309, *a*; G. & L. 595, Rem. 3; H. 460, 1, n. 2.

enim mūnus ēius nōn ingenī sōlum, sed laterum etiam et vīrium. Omnīnō canōrum illud in vōce splendēscit etiam nēsciō quō pactō[1] in senectūte, quod equidem adhūc nōn āmīsī, et vidētis annōs. Sed tamen est decōrus senī sermō quiētus et remissus, facitque per sē ipsa sibi audientiam disertī senis composita et mītis ōrātiō. Quam sī ipse exsequī nequeās, possīs tamen Scīpiōnī praecipere et Laeliō. Quid enim est iūcundius senectūte stīpātā studiīs iuventūtis? 29. An nē illās quidem vīrēs senectūti relinquēmus, ut adulēscentīs doceat, īnstituat, ad omne officī mūnus īnstruat? Quō quidem opere quid potest esse praeclārius? Mihi vērō et Cn. et P. Scīpiōnēs et avī tuī duo, L. Aemilius et P. Āfricānus, comitātū nōbilium iuvenum fortūnātī vidēbantur nec ūllī bonārum artium magistrī nōn beātī putandī, quamvīs cōnsenuerint[2] vīrēs atque dēfēcerint. Etsī ipsa ista dēfectiō vīrium adulēscentiae vitiīs efficitur saepius quām senectūtis; libīdinōsa enim et intemperāns adulēscentia effētum corpus trādit senectūtī. 30. Cȳrus quidem apud[3] Xenophōntem eō sermōne, quem moriēns habuit, cum admodum senex esset, negat[4] sē umquam sēnsisse senectūtem suam imbēcilliōrem factam, quam

[1] *nescio quo pacto*, A. & G. 334, *e*; G. & L. 467, 2, n.; H. 529, 5, 3).
[2] *consenuerint*, A. & G. 313, *a*; G. & L. 606; H. 515, III. n. 3.
[3] *apud*, A. & G. 258, *c*, 2, n. 2; G. & L. 416, 4.
[4] *negat*: for the present tense, see A. & G. 276, *f*; H. 467, 3.

adulēscentia fuisset. Ego L. Metellum meminī[1] puer,[2] quī cum quadrienniō post alterum cōnsulātum pontifex māximus factus esset vīgintī et duōs annōs eī sacerdōtiō praefuit, ita bonīs esse vīribus extrēmō tempore aetātis, ut adulēscentiam nōn requīreret. Nihil necesse est mihi[3] dē mē ipsō dīcere, quamquam est id quidem senīle aetātīque nostrae concēditur.

## CHAPTER X.

*Witness Nestor, and myself. At 84 I can still perform my duties as a senator, public speaker, citizen, patron; nor have I ever denied myself to a caller. But, after all, bodily vigor is not so valuable as mental keenness; and we must be content with the amount of strength appropriate to our time of life, and not attempt anything beyond it. Yet Masinissa is an example of what is possible in preserving extraordinary strength up to 90.*

31. Vidētisne,[4] ut apud Homērum saepissimē Nestor dē virtūtibus suīs praedicet? Tertiam iam enim aetātem hominum vidēbat, nec erat eī verendum nē vēra praedicāns dē sē nimis vidērētur aut īnsolēns aut loquāx. Etenim, ut ait Homērus, 'ex ēius linguā melle dulcior fluēbat ōrātiō,' quam ad

1 *memini . . . esse*, A. & G. 336, *a*, n. I. G. & L. 281, 2, n.; H. 537, 1.

2 *puer*, G. & L. 325; H. 363, 3, 2).

3 *necesse mihi*, A. & G. 272, *a*, I. 1; G. & L. 535, Rem's. 2 and 3.

4 *videtisne*, A. & G. 210; G. & L. 454, n. 5.

[illegible] amen
[illegible] milīs
[illegible] acciderit,
[illegible] Sed
[illegible] mum;
[illegible] pyrus,
[illegible] esse
[illegible] quaestor
[illegible] aut
[illegible] nāvī[5]
[illegible] sed
[illegible] nōn
[illegible] derat,
[illegible] pitēs.
[illegible] laudā-
[illegible] nem,
[illegible] diū
[illegible] quam
[illegible] voluit,
[illegible] vīrium
[illegible] Pontī

[illegible] 391, II.,
[illegible] Rem. 1;
[illegible]
[illegible]
[illegible] 4, 2, 2).
[illegible] I. n.
[illegible]

centuriōnis vīrēs habētis; num idcircō est ille praestantior? Moderātiō modo vīrium adsit,[1] et tantum quantum potest quisque nītātur, nē ille nōn māgnō dēsīderiō tenēbitur vīrium. Olympiae per stadium ingressus esse Milō dīcitur, cum umerīs sustinēret bovem. Utrum igitur hās corporis an Pȳthagorae tibi mālīs[2] vīrēs ingenī darī? Dēnique istō bonō ūtāre,[3] dum adsit,[4] cum absit,[4] nē requīrās, nisi forte adulēscentēs pueritiam, paululum aetāte prōgressī adulēscentiam dēbent requīrere. Cursus est certus aetātis et ūna via nātūrae, eaque simplex, suaque cuīque partī aetātis tempestīvitās est data, ut et īnfīrmitās puerōrum, et ferōcitās iuvenum et gravitās iam cōnstantis aetātis et senectūtis mātūritās nātūrāle quiddam habeat, quod suō[5] tempore percipī dēbeat. 34. Audīre tē arbitror, Scīpiō, hospes tuus avītus Masinissa quae faciat hodiē nōnāgintā nātus annōs; cum ingressus iter pedibus sit,[6] in equum omnīnō nōn ascendere; cum autem equō, ex equō nōn dēscendere; nūllō imbrī, nūllō frīgore addūcī ut capite opertō sit, summam esse in eō sicci-

[1] *adsit*, A. & G. 266; G. & L. 263, 3; H. 483.
[2] *malis*, A. & G. 311, *a*; G. & L. 257, 2, n. 2; H. 485.
[3] *utare*, A. & G. 266, *a*, 269, *b*; G. & L. 263, 2, (*a*); H. 484, 4, n. 2, 489, 3.
[4] *adsit*, *absit*, A. & G. 342; G. & L. 663, 1; H. 529, II. and n. 1, 1.
[5] *suo*, G. & L. 309, 2; H. 449, 2.
[6] *sit*, A. & G. 336, 2; G. & L. 650; H. 524.

tātem corporis, itaque omnia exsequī rēgis officia et mūnera. Potest igitur exercitātiō et temperantia etiam in senectūte cōnservāre aliquid prīstinī rōboris.

## CHAPTER XI.

***Duties depending on bodily strength are not demanded from old men; but it is not old age alone that is unfit for such duties. Ill health is often responsible for such unfitness, to which youth is subject as well as age, witness the son of Africanus. We should take precautions for the preservation of health, and for intellectual cultivation. All youths are not profligates nor all old men dotards. Youth should partake of the gravity of age, age of the fire of youth. I still perform all kinds of active civil duties; and in case I should be unable to do so, I have still in reserve the pleasures of study and contemplation.***

Nōn sunt in senectūte vīrēs. Nē pōstulantur quidem vīrēs ā senectūte. Ergō et lēgibus et īnstitūtīs vacat aetās nostra mūneribus eīs, quae nōn possunt sine vīribus sustinērī. Itaque nōn modo,[1] quod[2] nōn possumus, sed nē quantum possumus quidem cōgimur. 35. At multī ita sunt imbēcillī senēs, ut nūllum officī aut omnīnō vītae mūnus exsequī possint. At id quidem nōn proprium senectūtis vitium est, sed commūne valētūdinis.

[1] *non modo*, A. & G. 149, *e*; G. & L. 482, 5, Rem. 1; H. 552, 2.
[2] *quod*, A. & G. 240, *a*; G. & L. 334; H. 378, 2.

Quam fuit imbēcillus P. Āfricānī fīlius, is quī tē adoptāvit, quam tenuī aut nūllā potius valētūdine! Quod nī ita fuisset, alterum illud[1] exstitisset lūmen cīvitātis; ad paternam enim māgnitūdinem animī doctrīna ūberior accēsserat. Quid mīrum igitur in senibus sī īnfīrmī sint aliquandō, cum id nē adulēscentēs quidem effugere possint? Resistendum,[2] Laelī et Scīpiō, senectūtī est, ēiusque vitia dīligentiā compēnsanda sunt, pūgnandum tamquam contrā morbum sīc contrā senectūtem; 36. habenda ratiō valētūdinis, ūtendum[2] exercitātiōnibus modicīs, tantum cibī et pōtiōnis adhibendum ut reficiantur vīrēs, nōn opprimantur. Nec vērō corporī sōlum subveniendum est, sed mentī atque animō multō magis; nam haec[3] quoque, nisi tamquam lūminī oleum īnstīllēs,[4] exstinguuntur senectūte. Et corpora quidem exercitātiōnum dēfatīgātiōne ingravēscunt, animī autem exercendō levantur. Nam quōs ait Caecīlius

— cōmicōs stultōs senēs,

hōs[5] sīgnificat crēdulōs, oblīviōsōs, dissolūtōs, quae vitia sunt nōn senectūtis, sed inertis, īgnāvae, som-

[1] *illud*, A. & G. 195, *d*; G. & L. 211, Rem. 5; H. 445, 4.

[2] *resistendum* and *utendum*, A. & G. 230, 294, *c*; G. & L. 346, Rem. 1, 427, 4; H. 384, II. 5, 544, 2, n. 5.

[3] *haec*, A. & G. 198, *a*; H. 445, 3, n. 1.

[4] *instilles*, A. & G. 309, *a*; G. & L. 595, Rem. 3, 496, 1; H. 508, 5, 2).

[5] *hos*, A. & G. 239, 1, *a*; G. & L. 340, *b*.

niculōsae senectūtis. Ut petulantia, ut libīdō magis est adulēscentium quam senum, nec tamen omnium adulēscentium, sed nōn probōrum, sīc ista[1] senīlis stultitia, quae dēlīrātiō appellārī solet, senum levium est, nōn omnium. 37. Quattuor rōbustōs fīliōs, quīnque fīliās, tantam domum, tantās clientēlās Appius regēbat et caecus et senex; intentum enim animum tamquam arcum habēbat nec languēscēns succumbēbat senectūtī. Tenēbat nōn modo auctōritātem, sed etiam imperium in suōs: metuēbant servī, verēbantur līberī, cārum omnēs habēbant; vigēbat in illā domō mōs patrius et dīsciplīna. 38. Ita[2] enim senectūs honesta est, sī sē ipsa dēfendit, sī iūs suum retinet, sī nēminī ēmancipāta est, sī usque ad ūltimum spīritum dominātur in suōs. Ut enim adulēscentem in quō est senīle aliquid, sīc senem in quō est aliquid adulēscentis probō; quod quī sequitur, corpore senex esse poterit, animō numquam erit. Septimus mihi liber Orīginum est in manibus; omnia antīquitātis monumenta colligō; causārum inlūstrium quāscumque dēfendī nunc cum māximē cōnficiō ōrātiōnēs; iūs augurium, pontificium cīvīle trāctō; multum etiam Graecīs litterīs ūtor, Pȳthagorēōrumque mōre exercendae memoriae grātiā, quid quōque diē dīxerim, audierim, ēgerim, commemorō

[1] *ista*, A. & G. 102, *c*; G. & L. 306; H. 450, I. n. and footnote 4.

[2] *Ita*, A. & G. 304, *b*; G. & L. 590, n. 1; H. 507, 3, n. 2.

vesperī. Hae[1] sunt exercitātiōnēs ingenī, haec curricula mentis, in hīs dēsūdāns atque ēlabōrāns corporis vīrēs nōn māgnō opere dēsīderō. Adsum amīcīs, veniō in senātum frequēns[2] ūltrōque adferō rēs multum et diū cōgitātās, eāsque tueor animī, nōn corporis vīribus. Quās sī exsequī nequīrem, tamen mē lectulus meus oblectāret ea ipsa cōgitantem, quae iam agere nōn possem; sed ut possim, facit ācta vīta. Semper enim in hīs studiīs labōribusque vīventī[3] nōn intellegitur quandō obrēpat senectūs. Ita sēnsim sine sēnsū aetās senēscit nec subitō frangitur, sed diūturnitāte exstinguitur.

## CHAPTER XII.

**III. Age deprives us of pleasures.**

*If by pleasure is meant* sensuality, *what a boon does old age bestow! All evils private and public flow from this. It impedes the intellect; blinds the mental vision; is alien from all true excellence.*

39. Sequitur tertia vituperātiō senectūtis, quod eam carēre dīcunt voluptātibus. Ō praeclārum mūnus aetātis, siquidem id aufert ā nōbīs, quod est in adulēscentiā vitiōsissimum! Accipite enim, optimī adulēscentēs, veterem ōrātiōnem Archȳtae

[1] *Hae*, A. & G. 199; G. & L. 211. Rem. 5.
[2] *frequens*, A. & G. 191; G. & L. 325, Rem. 6; H. 443.
[3] *viventi*, A. & G. 235; G. & L. 352; H. 384, 4, n. 3.

Tarentīnī, māgnī in prīmīs et praeclārī virī, quae mihi trādita est cum essem adulēscēns Tarentī cum Q. Māximō. Nūllam capitāliōrem pestem quam voluptātem corporis hominibus dīcēbat ā nātūrā datam, cūius voluptātis avidae libīdinēs temerē et ecfrēnātē ad potiendum incitārentur. 40. Hinc patriae prōditiōnēs, hinc rērum pūblicārum ēversiōnēs, hinc cum hostibus clandestīna colloquia nāscī; nūllum dēnique scelus, nūllum malum facinus esse, ad quod suscipiendum nōn libīdō voluptātis impelleret; stupra vērō et adulteria et omne tāle flāgitium nūllīs excitārī aliīs inlecebrīs nisi voluptātis; cumque hominī sīve[1] nātūra sīve[1] quis deus nihil mente praestābilius dedisset, huīc dīvīnō mūnerī āc dōnō nihil tam esse inimīcum quam voluptātem; 41. nec enim libīdine dominante temperantiae locum esse, neque omnīnō in voluptātis rēgnō virtūtem posse cōnsistere. Quod quō magis intellegī posset, fingere animō iubēbat tantā incitātum aliquem voluptāte corporis, quanta percipī posset māxima; nēminī cēnsēbat fore dubium, quīn tam diū, dum ita gaudēret, nihil agitāre mente, nihil ratiōne, nihil cōgitātiōne cōnsequī posset. Quōcircā nihil esse tam dētestābile tamque pestiferum quam voluptātem, siquidem ea, cum māior esset atque longīnquior, omne animī lūmen exstingueret. Haec cum C.

[1] *sive ... sive*, A. & G. 156, *c*; G. & L. 492-497; H. 554, II. 2, 3.

Pontiō Samnīte, patre ēius, ā quō Caudīnō proeliō Sp. Postumius, T. Veturius cōnsulēs superātī sunt, locūtum Archȳtam Nearchus Tarentīnus, hospes noster, quī in amīcitiā populī Rōmānī permānserat, sē ā māiōribus nātū accēpisse dīcēbat, cum quidem eī sermōnī interfuisset[1] Platō Athēniēnsis, quem Tarentum vēnisse L. Camillō Ap. Claudiō cōnsulibus reperiō. 42. Quōrsus hōc? Ut intellegerētis, sī voluptātem āspernārī ratiōne et sapientiā nōn possēmus, māgnam habendam esse senectūtī grātiam, quae efficeret, ut id nōn libēret, quod nōn oportēret. Impedit enim cōnsilium voluptās, ratiōnī inimīca est, mentis, ut ita dīcam, praestringit oculōs, nec habet ūllum cum virtūte commercium. Invītus[2] fēcī, ut[3] fortissimī virī T. Flāminīnī frātrem L. Flāminīnum ē senātū ēicerem[4] septem annīs post quam cōnsul fuisset,[5] sed notandam putāvī libīdinem. Ille enim, cum esset[6] cōnsul in Galliā, exōrātus in convīviō ā scortō est, ut secūrī ferīret aliquem eōrum, quī in vinculīs essent,[7] damnātī reī capitālis. Hīc Titō

1 *interfuisset*, A. & G. 336, 2; G. & L. 650; H. 524.

2 *invitus*, A. & G. 191; G. & L. 325, Rem. 6; H. 443.

3 *feci ut*, A. & G. 332, *e*; G. & L. 553, I.; H. 498, II. n. 2.

4 *eicerem*, A. & G. 347, 5 *d*, n. 2; G. & L. 703, II. n.; H. 36, 4, and footnote 1.

5 *fuisset*, A. & G. 342; G. & L. 663, I.; H. 529, II. and n. 1, 1); A. & G. 324, *a*; G. & L. 241, 2; H. 471, 4.

6 *esset*, A. & G. 323, 325; G. & L. 585, and Rem.; H. 521, II. 2, and footnote 1.

7 *essent*, A. & G. 320; G. & L. 631, 1 and 2; H. 503, 1.

frātre suō cēnsōre, quī proximus ante mē fuerat, ēlāpsus est; mihi vērō et Flaccō neutiquam probārī potuit tam flāgitiōsa et tam perdita libīdō, quae cum probrō prīvātō coniungeret imperī dēdecus.

## CHAPTER XIII.

*Nothing worse could we wish our enemies than that they should devote themselves to such pleasures; and if by pleasures are meant the pleasures of the table, we might answer that in losing them old age loses all the ills that accompany them, broken sleep, indigestion, etc. But in point of fact old age can enjoy the best part of such festivities, social intercourse and conversation, and even some little parade and indulgence in taste.*

43. Saepe audīvī ex māiōribus nātū, quī sē porrō puerōs ā senibus audīsse dīcēbant, mīrārī solitum C. Fabricium, quod, cum apud rēgem Pyrrhum lēgātus esset, audīsset ā Thessalō Cīneā esse quendam Athēnīs, quī sē sapientem profitērētur, eumque dīcere omnia, quae facerēmus, ad voluptātem esse referenda. Quod ex eō audientīs M'. Curium et Ti. Coruncānium optāre solitōs, ut id Samnītibus ipsīque Pyrrhō persuādērētur,[1] quō[2] facilius vincī possent, cum sē voluptātibus dedissent. Vīxerat M'. Curius cum P. Deciō, quī quīnquenniō ante eum cōnsulem

[1] *id...persuaderetur*, { A. & G. 230; G. & L. 208, 2; H. 301, 1. A. & G. 240, *a*; G. & L. 333, 1; H. 378, 2.
[2] *quo*, A. & G. 317, *b*; G. &. L. 545, 2; H. 497, II. 2.

sē prō rē pūblicā quārtō cōnsulātū dēvōverat; nōrat eundem Fabricius, nōrat Coruncānius; quī cum ex suā vītā, tum ex ēius, quem dīcō, Decī, factō iūdicābant esse profectō aliquid nātūrā pulchrum atque praeclārum, quod suā sponte peterētur, quodque sprētā et contemptā voluptāte optimus quisque[1] sequerētur. 44. Quōrsus igitur tam multa dē voluptāte? Quia nōn modo vituperātiō nūlla, sed etiam summa laus senectūtis est, quod ea voluptātēs nūllās māgnō opere dēsīderat. Caret epulīs extrūctīsque mēnsīs et frequentibus pōculīs; caret ergō etiam vīnulentiā et crūditāte et īnsomniīs. Sed sī aliquid dandum est voluptātī, quoniam ēius blanditiīs nōn facile obsistimus,—dīvīnē enim Platō 'ēscam malōrum' appellat voluptātem, quod eā vidēlicet hominēs capiantur[2] ut piscēs,—quamquam immoderātīs epulīs caret senectūs, modicīs tamen convīviīs dēlectārī potest. C. Duellium M. f., quī Poenōs classe prīmus[3] dēvīcerat, redeuntem ā cēnā senem saepe vidēbam puer; dēlectābātur cēreō fūnālī et tībīcine, quae sibi nūllō exemplō prīvātus sumpserat; tantum licentiae dabat glōria. 45. Sed quid ego aliōs? Ad mē ipsum iam revertar. Prīmum habuī semper sodālīs. Sodālitātēs autem mē quaestōre cōnstitūtae sunt sacrīs Īdaeīs Māgnae Mātris acceptīs. Epulābar

[1] *optimus quisque*, A. & G. 93, *c*; G. & L. 318, 2; H. 458, I.
[2] *capiantur*, A. & G. 321; G. & L. 541; H. 516, II.
[3] *primus*, A. & G. 191; G. & L. 325, 7; H. 442.

igitur cum sodālibus omnīnō modicē, sed erat quīdam fervor aetātis; quā prōgrediente omnia fīunt in diēs mītiōra. Neque enim ipsōrum convīviōrum dēlectātiōnem voluptātibus corporis magis quam coetū amīcōrum et sermōnibus mētiēbar. Bene enim māiōrēs accubitiōnem epulārem amīcōrum, quia vītae coniūnctiōnem habēret,[1] convīvium nōmināvērunt, melius quam Graecī, quī hōc idem tum compōtātiōnem, tum concēnātiōnem vocant, ut, quod in eō genere minimum est, id māximē probāre videantur.

## CHAPTER XIV.

***I myself always enjoyed and still enjoy this social aspect of banquets, the conversation of my contemporaries or juniors, the old-fashioned ceremonies at the wine. I keep them up at my country house, often to a late hour of the night. In fact though old age loses some zest for pleasures, it is on the other hand free from their tyranny, and yet can enjoy them, though in a less degree.***

***The pleasures of Old Age:***

***(a) Intellectual pursuits which it can follow the better for being free from the tyranny of the passions. Examples: Galus, Naevius, Plautus, Livius, Crassus, Metellus.***

46. Ego vērō propter sermōnis dēlectātiōnem tempestīvīs quoque convīviīs dēlector, nec cum

[1] *haberet*, A. & G. 321; G. & L. 541; H. 516, II.

aequālibus sōlum, quī paucī[1] admodum[2] restant, sed cum vestrā etiam aetāte atque vōbīscum, habeōque senectūtī māgnam grātiam, quae mihi sermōnis aviditātem auxit, pōtiōnis et cibī sustulit.[3] Quod sī quem etiam ista dēlectant, (nē omnīnō bellum indīxisse videar[4] voluptātī, cūius est fortāsse quīdam nātūrālis modus), nōn intellegō nē in istīs quidem[5] ipsīs voluptātibus carēre sēnsū senectūtem. Mē vērō et magisteria dēlectant ā māiōribus īnstitūta et is sermō, quī mōre māiōrum ā summō adhibētur in pōculō, et pōcula, sīcut in Symposiō Xenophōntis est, minūta atque rōrantia, et refrīgerātiō aestāte et vicissim aut sōl aut īgnis hībernus; quae[6] quidem etiam in Sabīnīs persequī soleō, convīviumque vīcīnōrum[7] cotīdiē compleō, quod ad multam noctem quam māximē possumus variō sermōne prōdūcimus. 47. At nōn est voluptātum tanta quasi tītillātiō in senibus. Crēdō, sed nē dēsīderātiō quidem; nihil autem est molestum, quod nōn dēsīderēs.[8] Bene Sophoclēs, cum ex eō quīdam iam adfectō aetāte

[1] *qui pauci*, A. & G. 216, *e*; G. & L. 370, 2; H. 397, 2, n.
[2] *admodum*, G. & L. 440, Rem.
[3] *sustulit*, G. & L. 626; H. 517, 2.
[4] *ne . . . videar*, A. & G. 317, 3, *c*; G. & L. 545, 3, Rem. 3; H. 499, 2, n.
[5] *non . . . ne . . . quidem*, A. & G. 209, *a*, 1; G. & L. 445; H. 553, 2.
[6] *quae*, A. & G. 180, *f*; G. & L. 610; H. 453.
[7] *vicinorum*, A. & G. 248, *c*, 2, Rem.; G. & L. 383, 1; H. 410, V. 1.
[8] *desideres*, A. & G. 316; G. & L. 593; H. 307.

quaereret, ūterēturne rēbus venerīīs, 'Dī meliōra!' inquit; 'libenter vērō istinc sīcut ab dominō agrestī āc furiōsō profūgī.' Cupidīs enim rērum tālium odiōsum fortāsse et molestum est carēre, satiātīs vērō et explētīs iūcundius est carēre quam fruī. Quamquam nōn caret is, quī nōn dēsīderat; ergō hōc nōn dēsīderāre[1] dīcō esse iūcundius. 48. Quod sī istīs ipsīs voluptātibus bona aetās fruitur libentius, prīmum parvulīs fruitur rēbus, ut dīximus, deinde eīs, quibus senectūs, etiamsī nōn abundē potītur, nōn omnīnō caret. Ut Turpiōne Ambiviō magis dēlectātur, quī in prīmā caveā spectat, dēlectātur tamen etiam, quī in ūltimā, sīc adulēscentia voluptātēs propter intuēns magis fortāsse laetātur, sed dēlectātur etiam senectūs procul eās spectāns tantum quantum sat est. 49. At illa quantī[2] sunt, animum, tamquam ēmeritīs stīpendiīs libīdinis, ambitiōnis, contentiōnis, inimīcitiārum cupiditātum omnium, sēcum esse sēcumque, ut dīcitur, vīvere! Sī vērō habet aliquod tamquam pābulum studī atque doctrīnae, nihil est ōtiōsā senectūte iūcundius. Vidēbāmus in studiō dīmētiendī paene caelī atque terrae C. Galum, familiārem patris tuī, Scīpiō. Quotiēns illum lūx noctū aliquid dēscrībere ingressum, quotiēns nox oppressit, cum māne coepisset! Quam dēlectābat eum dēfectiōnēs sōlis et lūnae multō ante nōbīs praedīcere! 50. Quid

[1] *desiderare*, G. & L. 421, n. 2.
[2] *quanti*, A. & G. 252, *a*; G. & L. 380; H. 405.

in leviōribus studiīs, sed tamen acūtīs? Quam gaudēbat bellō suō Pūnicō Naevius! quam Truculentō Plautus, quam Pseudolō! Vīdī etiam senem Līvium; quī, cum sex annīs ante quam ego nātus sum fābulam docuisset Centōne Tuditānōque cōnsulibus, usque ad adulēscentiam meam prōcēssit aetāte. Quid dē P. Licinī Crassī et pontificī et cīvīlis iūris studiō loquar aut dē hūius P. Scīpiōnis quī hīs paucīs diēbus pontifex māximus factus est? Atque eōs omnīs, quōs commemorāvī, hīs studiīs flagrantīs senēs vīdimus. M. vērō Cethēgum, quem rēctē 'Suādae medullam' dīxit Ennius, quantō studiō exercērī[1] in dīcendō vidēbāmus etiam senem! Quae sunt igitur epulārum aut lūdōrum aut scortōrum voluptātēs cum hīs voluptātibus comparandae? Atque haec quidem studia doctrīnae, quae quidem prūdentibus et bene īnstitūtīs pariter cum aetāte crēscunt, ut honestum illud Solōnis sit, quod ait versiculō quōdam, ut ante dīxī, senēscere sē multa in diēs addīscentem, quā voluptāte animī nūlla certe potest esse māior.

[1] *exerceri*, A. & G. 111, *a*; G. & L. 218; H. 465.

## CHAPTER XV.

*The Pleasures of Old Age (continued).*

(*b*) *Agriculture. The pleasures connected with this are perennial. Earth is bounteous, and never fails to make a return for labor. Its natural powers are delightful to watch as it vitalizes seeds and produces fruit. Then there is the artificial culture of the vine; the mystery of seminal growth; the development of bud and blossom; the contrivances for irrigation, trenching and renewing the soil; orchard, gardens, stock breeding, bee keeping — all are delightful.*

51. Veniō nunc ad voluptātēs agricolārum, quibus ego incrēdibiliter dēlector; quae nec ūllā impediuntur senectūte et mihi ad sapientis vītam proximē videntur accēdere. Habent enim ratiōnem cum terrā, quae numquam recūsat imperium nec umquam sine ūsūrā reddit, quod accēpit, sed aliās minōre, plērumque māiōre cum faenore. Quamquam mē quidem nōn frūctus modo, sed etiam ipsīus terrae vīs āc nātūra dēlectat. Quae cum gremiō mollītō āc subāctō sparsum sēmen excēpit, prīmum id occaecātum cohibet, ex quō occātiō, quae hōc efficit, nōmināta est, deinde tepefactum vapōre et compressū suō diffundit et ēlicit herbēscentem ex eō viriditātem, quae nīxa fibrīs[1] stirpium sēnsim

[1] *fibris*, A. & G. 254, *b*; G. & L. 401, Rem. 2, n. 6; H. 425, 1, 1), n.

adulēscit culmōque ērēcta geniculātō vāgīnīs iam quasi pūbēscēns inclūditur; ex quibus cum ēmersit, fundit frūgem spīcī ōrdine strūctam et contrā avium minōrum morsūs mūnītur vāllō aristārum. 52. Quid ego vītium ortūs, satūs, incrēmenta commemorem? Satiārī dēlectātiōne nōn possum, ut meae senectūtis requiem oblectāmentumque nōscātis.[1] Omittō enim vim ipsam omnium, quae generantur ē terrā; quae ex fīcī tantulō grānō aut ex acinī vīnāceō aut ex cēterārum frūgum aut stirpium minūtissimīs sēminibus tantōs truncōs rāmōsque prōcreet. Malleolī, plantae, sarmenta, vīvirādīcēs, prōpāginēs, nōnne efficiunt, ut quemvīs cum admīrātiōne dēlectent? Vītis quidem, quae nātūrā cadūca est et, nisi fulta est, fertur ad terram, eadem, ut sē ērigat clāviculīs suīs quasi manibus quicquid est nacta, complectitur; quam serpentem multiplicī lāpsū et errāticō ferrō amputāns coercet ars agricolārum, nē silvēscat sarmentīs et in omnīs partīs nimia fundātur. 53. Itaque ineunte vēre in eīs, quae relicta sunt, exsistit tamquam ad articulōs sarmentōrum ea, quae gemma dīcitur, ā quā oriēns ūva sē ostendit, quae et sūcō terrae et calōre sōlis augēscēns prīmō est peracerba gustātū,[2] deinde mātūrāta dulcēscit, vestītaque pampinīs nec modicō tepōre[3] caret et

[1] *noscatis,* A. & G. 317, *c*; G. & L. 545, 3, Rem. 3; H. 499, 2, n.
[2] *gustatu,* A. & G. 253; G. & L. 397; H. 424.
[3] *tepore,* A. & G. 243; G. & L. 405; H. 413.

nimiōs sōlis dēfendit ārdōrēs. Quā quid potest esse cum frūctū[1] laetius, tum aspectū[1] pulchrius? Cūius quidem nōn ūtilitās mē sōlum, ut ante dīxī, sed etiam cultūra et nātūra ipsa dēlectat, adminiculōrum ōrdinēs, capitum iugātiō, religātiō et prōpāgātiō vītium, sarmentōrum ea, quam dīxī aliōrum amputātiō, aliōrum immissiō. Quid ego irrigātiōnēs, quid fossiōnēs agrī repastinātiōnēsque prōferam, quibus fit multō terra fēcundior? 54. Quid dē ūtilitāte loquar stercorandī? Dīxī in eō librō, quem dē rēbus rūsticīs scrīpsī; dē quā doctus Hēsiodus nē verbum quidem fēcit, cum dē cultūrā agrī scrīberet.[2] At Homērus, quī multīs, ut mihi vidētur, ante saeculīs fuit, Lāertēn lēnientem[3] dēsīderium, quod capiēbat ē fīliō, colentem agrum et eum stercorantem facit. Nec vērō segetibus sōlum et prātīs et vīneīs et arbustīs rēs rūsticae laetae sunt, sed hortīs etiam et pōmāriīs, tum pecudum pāstū, apium exāminibus, flōrum omnium varietāte. Nec cōnsitiōnēs modo dēlectant sed etiam īnsitiōnēs, quibus nihil invēnit agri cultūra sollertius.

[1] *fructu, aspectu,* A. & G. 253; G. & L. 397; H. 424.
[2] *scriberet,* A. & G. 313, *d*; G. & L. 587; H. 515, III.
[3] *lenientem,* A. & G. 290, *a*; G. & L. 665; H. 549, 1.

## CHAPTER XVI.

*Our ancestors, such as Curius and Cincinnatus, loved this way of life; and not only is it delightful, but it is in the highest degree healthful, profitable, and useful; gratifying to the eye and taste; refreshing to the body; superior to all the gallantries of war and the excitements of sport and play.*

55. Possum[1] persequī permulta oblectāmenta rērum rūsticārum, sed haec ipsa, quae dīxī, sentiō fuisse longiōra. Īgnōscētis autem; nam et studiō rūsticārum rērum prōvectus sum, et senectūs est nātūrā loquācior, nē ab omnibus eam vitiīs videar vindicāre. Ergō in hāc vītā M'. Curius, cum dē Samnītibus, dē Sabīnīs, dē Pyrrhō triumphāsset, cōnsūmpsit extrēmum tempus aetātis. Cūius quidem ego vīllam contemplāns (abest enim nōn longē ā mē) admīrārī satis nōn possum vel hominis ipsīus continentiam vel temporum dīsciplīnam. Curiō ad focum sedentī māgnum aurī pondus Samnītēs cum attulissent, repudiātī sunt; nōn enim aurum habēre praeclārum sibi vidērī dīxit, sed eīs quī habērent aurum imperāre. 56. Poteratne tantus animus efficere nōn iūcundam senectūtem? Sed veniō ad agricolās, nē ā mē ipsō recēdam. In agrīs erant tum senātōrēs, id est senēs, siquidem arantī L. Quīnctiō

[1] *possum*, A. & G. 311, *c*; G. & L. 254, 1, and 597, Rem. 3; H. 476, 4.

Cincinnātō nūntiātum est eum dictātōrem esse factum; cūius dictātōris iūssū magister equitum C. Servīlius Ahāla Sp. Maelium rēgnum adpetentem occupātum interēmit. Ā vīllā in senātum arcessēbātur et Curius et cēterī senēs, ex quō, quī eōs arcessēbant viātōrēs nōminātī sunt. Num igitur hōrum senectūs miserābilis fuit, quī sē agrī cultiōne oblectābant? Meā quidem sententiā haud sciō an[1] nūlla beātior possit esse, neque sōlum officiō, quod hominum generī ūniversō cultūra agrōrum est salūtāris, sed et dēlectātiōne, quam dīxī, et saturitāte cōpiāque rērum omnium, quae ad vīctum hominum, ad cultum etiam deōrum pertinent, ut, quoniam haec quīdam dēsīderant, in grātiam iam cum voluptāte redeāmus. Semper enim bonī assiduīque dominī referta cella vīnāria, oleāria, etiam penāria est, vīllaque tōta locuplēs est, abundat porcō, haedō, āgnō, gallīnā, lacte, cāseō, melle. Iam hortum ipsī agricolae succīdiam alteram appellant. Condītiōra facit haec supervacāneīs etiam operīs aucupium atque vēnātiō. 57. Quid dē prātōrum viriditāte aut arborum ōrdinibus aut vīneārum olīvētōrumve speciē plūra dīcam? Brevī praecīdam: agrō bene cultō nihil potest esse nec ūsū ūberius nec speciē ōrnātius; ad quem fruendum[2] nōn modo nōn retardat, vērum etiam

[1] *haud scio an*, G. & L. 451, 2; H. 529, II. 3, 2), n. 2.
[2] *fruendum*, A. & G. 296, Rem.; G. & L. 427, n. 5; H. **544**, 2, n. 5.

invītat atque adlectat senectūs. Ubi enim potest illa aetās aut calēscere vel aprīcātiōne melius vel īgnī, aut vicissim umbrīs aquīsve refrīgerārī salūbrius? 58. Sibi habeant igitur arma, sibi equōs, sibi hastās, sibi clāvam et pilam, sibi natātiōnēs atque cursūs, nōbīs senibus ex lūsiōnibus multīs tālōs relinquant et tesserās, id ipsum[1] ut lubēbit, quoniam sine eīs beāta esse senectūs potest.

## CHAPTER XVII.

*Xenophon's Oeconomicus. The story of Lysander in the pleasure grounds of Cyrus. The instance of Valerius Corvinus who employed himself in agriculture without losing any of his influence. Speaking of influence, — influence is the chief glory of old age, a truth of which brilliant instances are Crassus, Lepidus, Paulus and Africanus.*

59. Multās ad rēs perūtilēs Xenophōntis librī sunt, quōs legite, quaesō, studiōsē, ut facitis. Quam cōpiōsē ab eō agrī cultūra laudātur in eō librō, quī est dē tuendā rē familiārī, quī Oeconomicus īnscrībitur! Atque ut intellegātis nihil eī tam rēgāle vidērī quam studium agrī colendī, Sōcratēs in eō librō loquitur cum Critobūlō Cȳrum minōrem, Persārum rēgem, praestantem ingeniō atque imperī glōriā, cum Lysander Lacedaemonius, vir summae virtūtis, vēnisset ad eum Sardīs eīque dōna ā sociīs

1 *id ipsum*, A. & G. 206, *c*, 1; G. & L. 209, n. 5; H. 368, 3, n. 1.

adtulisset, et cēterīs in rēbus commūnem ergā Lysandrum atque hūmānum fuisse et eī quendam cōnsaeptum agrum dīligenter cōnsitum ostendisse. Cum autem admīrārētur Lysander et prōcēritātēs arborum et dērēctōs in quīncuncem ōrdinēs et humum subāctam atque pūram et suāvitātem odōrum, quī adflārentur ex flōribus, tum eum dīxisse mīrārī sē nōn modo dīligentiam, sed etiam sollertiam ēius, ā quō essent illa dīmēnsa[1] atque dīscrīpta; et Cȳrum respondisse: 'Atquī[2] ego ista sum omnia dīmēnsus; meī sunt ōrdinēs, mea dīscrīptiō, multae etiam istārum arborum meā manū sunt satae.' Tum Lysandrum intuentem purpuram ēius et nitōrem corporis ōrnātumque Persicum multō aurō multīsque gemmīs dīxisse; 'Rēctē vērō tē, Cȳre, beātum ferunt, quoniam virtūtī tuae fortūna coniūncta est.'

60. Hāc igitur fortūnā fruī licet senibus, nec aetās impedit, quō minus et cēterārum rērum et in prīmīs agrī colendī studia teneāmus usque ad ūltimum tempus senectūtis. M. quidem Valerium Corvīnum accēpimus ad centēsimum annum perdūxisse, cum esset[3] āctā iam aetāte in agrīs eōsque coleret; cūius inter prīmum et sextum cōnsulātum sex et quadrāgintā annī interfuērunt. Ita, quantum spatium aetātis māiōrēs ad senectūtis initium esse voluērunt,

[1] *dimensa*, A. & G. 135, *b*; G. & L. 167, n. 1.
[2] *atqui*, A. & G. 156, *b*; G. & L. 489.
[3] *esset*, A. & G. 342; G. & L. 629; H. 529, II. and n. 1, 1.

tantus illī cursus honōrum fuit; atque hūius extrēma aetās hōc beātior quam media, quod auctōritātis habēbat plūs, labōris minus; apex est autem senectūtis auctōritās. 61. Quanta fuit in L. Caeciliō Metellō, quanta in A. Atīliō Cālātīnō! in quem illud ēlogium: '**Hunc ūnum plūrimae cōnsentiunt gentēs populī prīmārium fuisse virum.**' Nōtum est carmen incīsum in sepulcrō. Iūre igitur gravis, cūius dē laudibus omnium esset fāma cōnsentiēns. Quem virum nūper P. Crassum, pontificem māximum, quem posteā M. Lepidum eōdem sacerdōtiō praeditum, vīdimus! Quid dē Paulō aut Āfricānō loquar aut, ut iam ante, dē Māximō? quōrum nōn in sententiā sōlum, sed etiam in nūtū residēbat auctōritās. Habet senectūs, honōrāta praesertim, tantam auctōritātem, ut ea plūris sit quam omnēs adulēscentiae voluptātēs.

## CHAPTER XVIII.

*This influence is worth all the pleasures of youth; but it must be acquired by real worth, without which gray hairs are not venerable. But (c) the marks of respect paid to old age may be classed as another of its pleasures. The Spartans are celebrated for their respect to the aged. The Spartans and Athenians contrasted. Respect for age in the College of Augurs.*

62. Sed in omnī ōrātiōne mementōte eam mē senectūtem laudāre, quae fundāmentīs adulēscentiae

cōnstitūta sit.[1] Ex quō efficitur id quod ego māgnō quondam cum assēnsū omnium dīxī, miseram esse senectūtem quae sē ōrātiōne dēfenderet. Nōn cānī, nec rūgae repente auctōritātem arripere possunt, sed honestē ācta superior aetās frūctūs capit auctōritātis extrēmōs. 63. Haec enim ipsa sunt honōrābilia quae videntur levia atque commūnia, salūtārī, adpetī, dēcēdī, adsurgī, dēdūcī, redūcī, cōnsulī; quae et apud nōs et in aliīs cīvitātibus, ut quaeque optimē[2] mōrāta est, ita dīligentissimē observantur. Lysandrum Lacedaemonium, cūius modo fēcī mentiōnem, dīcere āiunt solitum Lacedaemonem esse honestissimum domicilium senectūtis: nusquam enim tantum tribuitur aetātī, nusquam est senectūs honōrātior. Quīn etiam memoriae prōditum est, cum Athēnīs lūdīs quīdam in theātrum grandis nātū vēnisset, māgnō cōnsessū locum nusquam eī datum ā suīs cīvibus; cum autem ad Lacedaemoniōs accēssisset, quī lēgātī cum essent, certō in locō cōnsēderant, cōnsurrēxisse omnēs illī dīcuntur et senem sessum[3] recēpisse. 64. Quibus cum ā cūnctō cōnsessū plausus esset multiplex datus, dīxisse ex eīs quendam Athēniēnsīs scīre, quae rēcta essent, sed facere nōlle. Multa in nostrō collēgiō praeclāra, sed hōc dē quō agimus in prīmīs, quod, ut quisque aetāte antecēdit, ita sen-

[1] *constituta sit*, A. & G. 320; G. & L. 631, 1; H. 503, 1.
[2] *ut quaeque optime*, G. & L. 642, 3, Rem. 2; H. 555, II. 1.
[3] *sessum*, A. & G. 302; G. & L. 435; H. 546.

tentiae prīncipātum tenet, neque sōlum honōre antecēdentibus, sed eīs etiam, quī cum imperiō sunt, māiōrēs nātū augurēs antepōnuntur. Quae sunt igitur voluptātēs corporis cum auctōritātis praemiīs comparandae? Quibus quī splendidē ūsī sunt, eī mihi videntur fābulam aetātis perēgisse nec tamquam inexercitātī histriōnēs in extrēmō āctū corruisse.

***If it is alleged that old age is morose, peevish and avaricious, I answer that these are faults of individuals, and are not universal characteristics of old age.***

65. At sunt mōrōsī et anxiī et īrācundī et difficilēs senēs. Sī quaerimus, etiam avārī; sed haec mōrum vitia sunt, nōn senectūtis. Āc mōrōsitās tamen et ea vitia, quae dīxī, habent aliquid excūsātiōnis nōn illīus[1] quidem iūstae, sed quae probārī posse videātur[2]; contemnī sē putant, dēspicī, inlūdī; praetereā in fragilī corpore odiōsa omnis offēnsiō est. Quae tamen omnia dulciōra fīunt et mōribus bonīs et artibus; idque cum in vītā, tum in scaenā intellegī potest ex eīs frātribus, quī in Adelphīs sunt. Quanta in alterō dīritās, in alterō cōmitās! Sīc sē rēs habet; ut enim nōn omne vīnum, sīc nōn omnis nātūra vetustāte coacēscit. Sevēritātem in

[1] ***illius*, A. & G. 151, *e*, and 195, *c*; G. & L. 307, Rem. 4; H. 450, 4, n. 2.**
[2] ***videatur*, A. & G. 320; G. & L. 631, 2; H. 605, 1.**

senectūte probō, sed eam, sīcut alia, modicam, acerbitātem nūllō modō. 66. Avāritia vērō senīlis quid sibi velit, nōn intellegō; potest enim quicquam esse absurdius quam, quō viae minus restet, eō plūs viāticī quaerere?

## CHAPTER XIX.

IV. **Old Age is near Death.**

*But is death an evil? It either utterly destroys the soul, or takes it to eternal life. In the first case it is in no respect to be feared, in the second it is a reason for joy.*

Quārta restat causa, quae māximē angere atque sollicitam habēre[1] nostram aetātem vidētur, adpropīnquātiō mortis, quae certē ā senectūte nōn potest esse longē. Ō miserum senem quī mortem contemnendam esse in tam longā aetāte nōn vīderit! quae aut plānē neglegenda est, sī omnīnō exstinguit animum, aut etiam optanda, sī aliquō eum dēdūcit, ubi sit futūrus aeternus; atquī tertium certē nihil invenīrī potest.

*Youth has not the advantage in all respects; for (1) a young man is quite as uncertain as an old one of a single day's life; (2) he is more prone to disease, suffers more, recovers more painfully; (3) an old man is freer from foolish hopes; (4) he has in some respects fruition in the place of*

[1] *sollicitam habere*, A. & G. 292, *c*; G. & L. 238; H. 388, 1, n.

***hopes; (5) he has the pleasure of memory; (6) and, above all, he dies without struggle or reluctance, like the dropping of ripe fruit.***

67. Quid igitur timeam,[1] sī aut nōn miser post mortem aut beātus etiam futūrus sum? Quamquam quis est tam stultus, quamvīs sit[2] adulēscēns, cuī[3] sit explōrātum sē ad vesperum esse vīctūrum? Quīn etiam aetās illa multō plūrīs quam nostra cāsūs mortis habet; facilius in morbōs incidunt adulēscentēs, gravius aegrōtant, trīstius cūrantur. Itaque paucī veniunt ad senectūtem; quod nī ita accideret, melius et prūdentius vīverētur. Mēns enim et ratiō et cōnsilium in senibus est; quī sī nūllī fuissent, nūllae omnīnō cīvitātēs fuissent. Sed redeō ad mortem impendentem. Quod est istud crīmen senectūtis, cum id eī videātis cum adulēscentiā esse commūne? 68. Sēnsī ego in optimō fīliō, tū in exspectātīs ad amplissimam dīgnitātem frātribus, Scīpiō, mortem omnī aetātī esse commūnem. At spērat adulēscēns diū sē vīctūrum, quod spērāre idem senex nōn potest. Īnsipienter spērat. Quid enim stultius quam incerta prō certīs habēre, falsa prō vērīs? At senex nē quod spēret quidem habet. At est eō meliōre condiciōne quam

[1] *timeam*, A. & G. 268; G. & L. 259; H. 486, II.
[2] *quamvis sit*, A. & G. 313, *a*, *g*; G. & L. 606; H. 515, III. and n. 3.
[3] *cui*, A. & G. 235; G. & L. 353; H. 384, 4, n. 3.

adulēscēns, quoniam id, quod ille spērat, hīc cōnsecūtus est; ille[1] vult diū vīvere, hīc[1] diū vīxit. 69. Quamquam, Ō dī bonī! quid est in hominis nātūrā diū? Dā enim summum tempus, exspectēmus Tartēssiōrum rēgis aetātem (fuit enim, ut scrīptum videō, Arganthōnius quīdam Gādibus, quī octōgintā rēgnāvit annōs, centum vīgintī vīxit)— sed mihi nē diūturnum quidem quicquam vidētur in quō est aliquid extrēmum. Cum enim id advēnit, tum illud, quod praeteriit, effluxit; tantum remanet, quod virtūte et rēctē factīs cōnsecūtus sīs[2]; hōrae quidem cēdunt et diēs et mēnsēs et annī, nec praeteritum tempus umquam revertitur, nec quid sequātur scīrī potest; quod cuīque temporis ad vīvendum datur, eō dēbet esse contentus. 70. Neque enim histriōnī, ut placeat, peragenda fābula est, modo, in quōcumque fuerit āctū, probētur, neque sapientibus usque ad 'Plaudite' veniendum est. Breve enim tempus aetātis satis longum est ad bene honestēque vīvendum; sīn prōcēsserit longius, nōn magis dolendum est, quam agricolae dolent praeteritā vērnī temporis suāvitāte aestātem autumnumque vēnisse.[3] Vēr enim tamquam adulēscentiam sīgnificat ostenditque frūctūs futūrōs,

[1] *ille, hic*, A. & G. 102, *a*; G. & L. 307, Rem. 1, (*b*); H. 450, 2, n.
[2] *consecutus sis*, A. & G. 311, *a*; G. & L. 257, n. 3; H. 486, III.
[3] *aestatem . . . venisse*, A. & G. 237, *b*; G. & L. 330, Rem.; H. 371, III., n. 1.

reliqua autem tempora dēmetendīs frūctibus et percipiendīs accommodāta sunt. 71. Frūctus autem senectūtis est, ut saepe dīxī, ante partōrum bonōrum memoria et cōpia. Omnia autem quae secundum nātūram fīunt sunt habenda in bonīs. Quid est autem tam secundum nātūram quam senibus[1] ēmorī? Quod idem contingit adulēscentibus adversante et repūgnante nātūrā. Itaque adulēscentēs mihi morī sīc videntur, ut cum aquae multitūdine flammae vīs opprimitur, senēs autem sīc, ut cum suā sponte nūllā adhibitā vī cōnsūmptus īgnis exstinguitur; et quasi pōma ex arboribus, crūda sī sunt, vix ēvelluntur, sī mātūra et cocta, dēcidunt, sīc vītam adulēscentibus vīs aufert, senibus mātūritās; quae quidem mihi tam iūcunda est, ut, quō propius ad mortem accēdam,[2] quasi terram vidēre videar aliquandōque in portum ex longā nāvigātiōne esse ventūrus.

[1] *senibus*, A. & G. 235; G. & L. 352; H. 384, 4, n. 2.
[2] *accedam*, A. & G. 342; G. & L. 629 and 663, 1; H. 529, II., n. 1, 1.

## CHAPTER XX.

(7) ***Old age is less anxious than youth, because its limit is not fixed as is that of adolescence;*** (8) ***it is better to die by the gradual and kindly process of nature than by the violent disruption which the resistance of a fresh constitution causes.***

72. Senectūtis autem nūllus est certus terminus, rēctēque in eā vīvitur, quoad mūnus officī exsequī et tuērī possīt [mortemque contemnere]; ex quō fit, ut animōsior etiam senectūs sit quam adulēscentia et fortior. Hōc illud est quod Pīsistratō tyrannō ā Solōne respōnsum est, cum illī quaerentī, quā tandem rē frētus sibi tam audāciter obsisteret, respondisse dīcitur: 'Senectūte.' Sed vīvendī est fīnis optimus, cum integrā mente certīsque sēnsibus opus ipsa suum eadem quae coāgmentāvit, nātūra dissolvit. Ut nāvem, ut aedificium īdem dēstruit facillimē, quī cōnstrūxit, sīc hominem eadem optimē quae conglūtināvit nātūra dissolvit. Iam omnis conglūtinātiō recēns aegrē, inveterāta facile dīvellitur.

***Therefore death, though not to be sought, is not to be mourned; for to mourn the inevitable is to destroy all peace of mind. As a fact, men not only disregard uncertain, but cheerfully confront certain death. Every age has its pursuits and limit: the limit of old age is death, and is not regretted more than the limit of other ages.***

Ita fit ut illud breve vītae reliquum nec avidē adpetendum senibus nec sine causā dēserendum sit; vetatque Pȳthagorās iniūssū imperātōris, id est deī, dē praesidiō et statiōne vītae dēcēdere. 73. Solōnis quidem sapientis est ēlogium, quō sē negat velle suam mortem dolōre amīcōrum et lāmentīs vacāre. Volt, crēdō, sē esse cārum suīs; sed haud sciō an melius Ennius:

> Nēmō mē lacrumīs decoret neque fūnera flētū
> Faxit.[1]

74. Nōn cēnset lūgendam esse mortem, quam immortālitās cōnsequātur. Iam sēnsus moriendī aliquis esse potest, isque ad exiguum tempus, praesertim senī; post mortem quidem sēnsus aut optandus aut nūllus est. Sed hōc meditātum ab adulēscentiā dēbet esse mortem ut neglegāmus, sine quā meditātiōne tranquillō animō esse nēmō potest. Moriendum enim certē est, et incertum an hōc ipsō diē. Mortem igitur omnibus hōrīs impendentem timēns[2] quī[3] poterit animō cōnsistere? 75. Dē quā nōn ita longā disputātiōne opus esse vidētur, cum recorder nōn L. Brūtum, quī in līberandā patriā est interfectus, nōn duōs Deciōs, quī ad voluntāriam mortem cursum equōrum incitāvērunt, nōn M. Atīlium, quī

[1] *faxit*, A. & G. 142, 128, *e*, 3, and 142; G. & L. 131, 4, *b*, 2; H. 240, 4.
[2] *timens*, A. & G. 310, *a*; G. & L. 667; H. 549, 2.
[3] *qui*, A. & G. 104, *c*; G. & L. 105, 3, and 106, n. 2; H. 188, II. 2.

ad supplicium est profectus, ut fidem hostī datam cōnservāret, nōn duos Scīpiōnēs, quī iter Poenīs[1] vel corporibus suīs obstruere voluērunt, nōn avum tuum L. Paulum, quī morte luit conlēgae in Cannēnsī īgnōminiā temeritātem, nōn M. Mārcellum, cūius interitum nē crūdēlissimus quidem hostis honōre sepultūrae carēre passus est, sed legiōnēs nostrās, quod scrīpsī in Orīginibus, in eum locum saepe profectās alacrī animō et ērēctō, unde sē reditūrās numquam arbitrārentur. Quod igitur adulēscentēs, et eī quidem nōn sōlum indoctī, sed etiam rūsticī, contemnunt, id doctī senēs extimēscent? 76. Omnīnō, ut mihi quidem vidētur, studiōrum omnium satietās vītae facit satietātem. Sunt pueritiae studia certa; num igitur ea dēsīderant adulēscentēs? Sunt ineuntis adulēscentiae: num ea cōnstāns iam requīrit aetās quae media dīcitur? Sunt etiam ēius aetātis; nē ea quidem quaeruntur in senectūte. Sunt extrēma quaedam studia senectūtis: ergō, ut superiōrum aetātum studia occidunt, sīc occidunt etiam senectūtis; quod cum ēvēnit, satietās vītae tempus mātūrum mortis adfert.

[1] *Poenis*, A. & G. 235, *a*; G. & L. 352; H. 384, 4, n. 2.

## CHAPTER XXI.

*As we have mentioned death, I will give you my sentiments thereon. (1) I believe that the great men whom we call dead are alive. Flesh is but a temporary prison of the soul, which is of divine origin. This is taught by reason, and is supported by the authority of great philosophers. Pythagoras taught that the souls of men are parts of the great world soul. The capabilities of the soul. Is not the soul self-moved, incomposite, and therefore imperishable? Does not the ease with which children learn indicate a previous existence?*

77. Nōn enim videō cūr, quid ipse sentiam dē morte, nōn audeam vōbīs dīcere, quod eō cernere mihi melius videor, quō ab eā propius[1] absum. Ego vestrōs patrēs, P. Scīpiō, tūque, C. Laelī, virōs clārissimōs mihique amīcissimōs, vīvere arbitror, et eam quidem vītam, quae est sōla vīta nōminanda. Nam, dum sumus inclūsī in hīs compāgibus corporis, mūnere quōdam necessitātis et gravī opere perfungimur; est enim animus caelestis ex altissimō domiciliō dēpressus et quasi dēmersus in terram, locum dīvīnae nātūrae aeternitātīque contrārium. Sed crēdō deōs immortālīs sparsisse animōs in corpora hūmāna, ut essent, quī terrās tuērentur, quīque caelestium ōrdinem contemplantēs imitārentur eum vītae modō atque cōnstantiā. Nec mē sōlum ratiō

[1] *propius*, A. & G. 261, *a*, n.; G. & L. 359, n. 1.

āc disputātiō impulit, ut ita crēderem, sed nōbilitās etiam summōrum philosophōrum et auctōritās. 78. Audiēbam Pȳthagoram Pȳthagoreōsque, incolās paene nostrōs, quī essent Ītalicī philosophī quondam nōminātī, numquam, dubitāsse, quīn ex ūniversā mente dīvīnā dēlībātōs animōs habērēmus.[1] Dēmōnstrābantur mihi praetereā, quae Sōcratēs suprēmō vītae diē dē immortālitāte animōrum disseruisset,[2] is quī esset omnium sapientissimus ōrāculō Apollinis iūdicātus. Quid multa? Sīc persuāsī mihi, sīc sentiō, cum tanta celeritās animōrum sit, tanta memoria praeteritōrum futūrōrumque prūdentia, tot artēs, tantae scientiae, tot inventa, nōn posse eam nātūram, quae rēs eās contineat, esse mortālem, cumque semper agitētur animus nec prīncipium mōtūs habeat, quia sē ipse moveat, nē fīnem quidem habitūrum esse mōtūs, quia numquam sē ipse sit relictūrus; et, cum simplex animī esset nātūra, neque habēret in sē quicquam admīxtum dispār suī atque dissimile, nōn posse eum dīvidī; quod sī nōn posset, nōn posse interīre; māgnōque esse argūmentō hominēs scīre plēraque ante quam nātī sint, quod iam puerī, cum artīs difficilīs dīscant, ita celeriter rēs innumerābilīs arripiant, ut eās nōn tum prīmum accipere videantur, sed reminīscī et recordārī. Haec Platōnis ferē.

1 *haberemus*, A. & G. 287, *d*; H. 495, V.
2 *disseruisset*, A. & G. 341, *c*; G. & L. 628; H. 528, 1.

## CHAPTER XXII.

***For example, listen to the dying speech of Cyrus to his sons: The soul is invisible. The spirits of the dead still influence us so that we remember them. The soul freed from the body is ennobled. Death is like sleep.***

79. Apud[1] Xenophōntem autem moriēns Cȳrus māior haec dīcit: 'Nōlīte[2] arbitrārī, Ō mihi cārissimī fīliī, mē, cum ā vōbīs discēsserō, nusquam aut nūllum fore. Nec enim, dum eram[3] vōbīscum, animum meum vidēbātis, sed eum esse in hōc corpore ex eīs rēbus quās gerēbam intellegēbātis. Eundem igitur esse crēditōte, etiamsī nūllum vidēbitis. 80. Nec vērō clārōrum virōrum post mortem honōrēs permanērent, sī nihil eōrum ipsōrum animī efficerent, quō diūtius memoriam suī tenērēmus. Mihi quidem numquam persuādērī potuit animōs, dum in corporibus essent mortālibus, vīvere, cum excēssissent ex eīs, ēmorī, nec vēro tum animum esse īnsipientem, cum ex īnsipientī corpore ēvāsisset, sed cum omnī admīxtiōne corporis līberātus pūrus et integer esse coepisset, tum esse sapientem. Atque etiam cum hominis nātūra morte dissolvitur, cēterārum rērum perspicuum est quō quaeque discēdat; abeunt enim

1 *apud*, A. & G. 258, *c*, 2, n. 2; G. & L. 416, 4; H. 433, 1.
2 *Nolite arbitrari*, A. & G. 269, *a*, 2; G. & L. 271, 2; H. 489, I.
3 *dum eram*, A. & G. 276, *e*, n.; G. & L. 570, 569; H. 519, I., 467, 4, with n.

illūc omnia, unde orta sunt, animus autem sōlus nec cum adest nec cum discēdit, appāret. Iam vērō vidētis nihil esse mortī tam simile quam somnum. 81. Atquī dormientium animī māximē dēclārant dīvīnitātem suam; multa enim, cum remissī et līberī sunt, futūra prōspiciunt. Ex quō intellegitur quālēs futūrī sint, cum sē plānē corporis vinculīs relaxāverint. Quārē, sī haec ita sunt, sīc mē colitōte,' inquit, 'ut deum; sīn ūnā est interitūrus animus cum corpore, vōs tamen, deōs verentēs, quī hanc omnem pulchritūdinem tuentur et regunt, memoriam nostrī piē inviolātēque servābitis.'[1]

## CHAPTER XXIII.

(2) *I believe that great men are inspired to do great things because they see that the future of the world will concern themselves. Hence a noble disdain of inglorious ease. Hence, too, the wisest man meets death the most calmly.*

(3) *I feel a longing desire to see the great of old. I do not desire to live my life again (though I do not regret having lived it), for the time comes when we have had enough. But I shall rejoin my son, whose loss I bore because of this assurance.*

82. Cȳrus quidem haec moriēns; nōs, sī placet, nostra videāmus. Nēmō umquam mihi, Scīpiō, per-

[1] *servabitis*, A. & G. 269, *f*; G. & L. 272, 1, *b*; H. 487, 4.

suādēbit aut patrem tuum Paulum, aut duōs avōs, Paulum et Āfricānum, aut Āfricānī patrem, aut patruum, aut multōs praestantīs virōs quōs ēnumerāre nōn est necesse, tanta esse cōnātōs,[1] quae ad posteritātis memoriam pertinērent, nisi animō cernerent posteritātem ad sē ipsōs pertinēre. Anne cēnsēs, ut dē mē ipse aliquid mōre senum glōrier, mē tantōs labōrēs diurnōs nocturnōsque domī mīlitiaeque susceptūrum fuisse, sī eīsdem fīnibus glōriam meam, quibus vītam, essem terminātūrus? Nōnne melius multō fuisset ōtiōsam et quiētam aetātem sine ūllō labōre et contentiōne trādūcere? Sed nēsciō quō modō[2] animus ērigēns sē posteritātem ita semper prōspiciēbat, quasi, cum excēssisset ē vītā, tum dēnique vīctūrus esset. Quod quidem nī ita sē habēret, ut animī inmortālēs essent,[3] haud optimī cūiusque animus māximē ad inmortālitātem et glōriam nīterētur. 83. Quid, quod sapientissimus quisque aequissimō animō moritur, stultissimus inīquissimō, nōnne vōbīs vidētur is animus quī plūs cernat[4] et longius, vidēre sē ad meliōra proficīscī, ille autem, cūius obtūsior sit[4] aciēs, nōn vidēre?

[1] *esse conatos*, A. & G. 337, *b*, 2, and 308, *b*; G. & L. 659, n. and 254, 3; H. 527, III. and n. 2, 1.

[2] *nescio quo modo*, A. & G. 210, *f*, Rem.; G. & L. 467, Rem.; H. 529, 5, 3).

[3] *ut animi . . . essent*, A. & G. 332, *f*; G. & L. 553, 4; H. 501, III.

[4] *cernat* and *sit*, A. & G. 320; G. & L. 631, 1; H. 503, I.

Equidem efferor studiō patrēs vestrōs, quōs coluī et dīlēxī videndī, neque vērō eōs sōlōs convenīre aveō quōs ipse cōgnōvī, sed illōs etiam dē quibus audīvī et lēgī et ipse cōnscrīpsī; quō quidem mē proficīscentem haud sānē quid facile retrāxerit,[1] nec tamquam Peliam recoxerit. Et sī quis deus mihi largiātur,[2] ut ex hāc aetāte repuerāscam et in cūnīs vāgiam, valdē recūsem, nec vērō velim quasi dēcursō spatiō ad carcerēs ā calce revocārī. 84. Quid habet enim vīta commodī? Quid nōn potius labōris? Sed habeat[3] sānē, habet certē tamen aut satietātem aut modum. Nōn lubet enim mihi dēplōrāre vītam, quod multī, et eī doctī, saepe fēcērunt, neque mē vīxisse paenitet, quoniam ita vīxī, ut nōn frūstrā mē nātum exīstimem, et ex vītā ita discēdō tamquam ex hospitiō, nōn tamquam ē domō. Commorandī enim nātūra dēvorsōrium nōbīs, nōn habitandī dedit. Ō praeclārum diem, cum in illud dīvīnum animōrum concilium coetumque proficīscar cumque ex hāc turbā et conluviōne discēdam! Proficīscar enim nōn ad eōs sōlum virōs, dē quibus ante dīxī, vērum etiam ad Catōnem meum, quō nēmō vir melior nātus est, nēmō pietāte praestantior; cūius ā mē corpus est cremātum, quod contrā decuit ab illō meum, animus vērō, nōn mē dēserēns sed

[1] *retraxerit*, A. & G. 311; G. & L. 257, 2, n. 1, *ad fin.*
[2] *si largiatur*, G. & L. 596, Rem. 1; H. 509, n. 2.
[3] *habeat*, A. & G. 266, *c*; G. & L. 264; H. 484, 3.

respectāns, in ea profectō loca discēssit, quō mihi ipsī cernēbat esse veniendum. Quem ego meum cāsum fortiter ferre vīsus sum, nōn quō aequō animō ferrem,[1] sed mē ipse cōnsōlābar existimāns nōn longīnquum inter nōs dīgressum et discēssum fore.

*Thus it comes about that I bear my years lightly. I may be wrong, but if so, I prefer my error. If death ends all, there will be none to jeer at my mistake, nor shall I be conscious of it if they do. In any case it is well to go at our proper time. Life is like a drama; old age its last act; all are tired, perhaps bored; it is best to go.*

85. Hīs mihi rēbus, Scīpiō (id enim tē cum Laeliō admīrārī solēre dīxistī), levis est senectus, nec sōlum nōn molesta sed etiam iūcunda. Quod sī in hōc errō, quī animōs hominum inmortālīs esse crēdam, libenter errō; nec mihi hunc errōrem, quō dēlector, dum vīvō, extorquērī volō; sīn mortuus, ut quīdam minūtī philosophī cēnsent, nihil sentiam, nōn vereor, nē hunc errōrem meum philosophī mortuī irrīdeant. Quod sī nōn sumus inmortālēs futūrī, tamen exstinguī hominī suō tempore optābile est. Nam habet nātūra, ut aliārum omnium rērum, sīc vīvendī modum. Senectūs autem aetātis est perāctiō tam-

[1] *ferrem*, A. & G. 341, *d*, Rem.; G. & L. 541, Rem. 1; H. 516, II. 2.

quam fābulae, cūius dēfatīgātiōnem fugere dēbēmus, praesertim adiūncta satietāte. Haec habuī, dē senectūte quae dīcerem, ad quam utinam perveniātis, ut ea, quae ex mē audīstis, rē expertī probāre possītis.

# NOTES.

# NOTES.

## CHAPTER I.

§ 1. **Ō Tite**, etc.: Cicero applies to Titus Pomponius Atticus, his intimate friend, lines from the tenth book of the *Annales* of Ennius, in which a shepherd, who, in the war with Philip of Macedon, guided the Romans under Titus Quinctius Flamininus to the heights commanding the Macedonian army, is represented as addressing the Roman general. (Livy, 32, 9, 10.)

**Ennius**: was born at Rudiae in Calabria B.C. 239 and died 169. His chief work was an epic poem in Latin hexameters called *Annales*, a history of Rome from the time of Aeneas down to his own age.

**Flāmininus**: Titus Quinctius Flamininus was consul in B.C. 198 and afterwards obtained Macedonia as his *provincia*, where in the spring of 197 he fought the battle of Cynoscephalae and defeated Philip of Macedon. His great work was the establishment of Roman power in Greece. In 183 he served as ambassador to Prusias, king of Bithynia, in regard to Hannibal, who thereupon through fear of the Romans poisoned himself.

**Titus Pompōnius**, surnamed *Atticus* from his residence in Athens, was born in B.C. 109. He was wealthy, fond of learning, and content, though constantly associating with men prominent in political life, to live without attaining official position. Our information in regard to him is mainly derived from the letters which he received from Cicero and preserved. We have also a biography by Cornelius Nepos. Cicero, in letters to Atticus (cf. 16, 11, 3), speaks of this treatise under the title '*O Tite*,' a Roman custom of using the initial words as a title, as, in the case of the Aeneid, *Arma virumque*.

1 **adiŭerō**: for *adiūverō* — the long vowel becomes short after the loss of *v*.

**levāssō**: a form of the Fut. Perf. in *-so* variously explained as a syncopated *levavero*, originally *levaveso*, or as a separate formation in *-so*, related to *-sim* of Perf. Subj. (cf. *faxim* § 73) and *-sem* of Plupf. Subj. The double *s* may be due to analogy with syncopated perfects, as *amasse* for *amavisse*. Lindsay, *Latin Language*, p. 462.

.2 **coquit et versāt in pectore fīxa**: '*which, fixed* (*like a sting*) *in your breast, now burns and tortures you.*' The metaphor seems to be taken from some sting or poisoned dart which causes a lasting irritation and pain. *Versāt*: original final vowel was long. Corssen, *Aussp.* II², 488. See § 10.

3 **praemī**: the *ī* form of genitives of nouns in *-ium* appears a short time before the imperial period, hence we do not find it in Cicero, Vergil, and Horace.

5 **adfātur**: the subject is *ille vir*, i.e. the shepherd.

1 **haud māgnā cum rē**, *of no great possessions, re* (*familiari*): *cum* with the ablative is here equivalent to the ablative of characteristic as shown in § 59, *multo auro multisque gemmis*.

**plēnus**: the final *s* was pronounced so lightly that in old poetry it was neglected in scanning. The *s* is often omitted in inscriptions, and in the *a* declension it has been lost entirely. Cf. Lindsay, *Latin Language*, p. 122. See note on *confectus*, p. 83.

2 **quamquam**: *and yet*, corrective, *etsi* in § 2 and § 29 is of similar force, but not so common in this use as *quamquam*.

3 **noctēsque diēsque**: note poetical *que — que* for *et — et*. The more common collocations are *dies noctesque* or *dies et noctes*.

4 **aequitātem**: *evenness of mind*.

**animī tuī**: refers to both *moderationem* and *aequitatem*, hence placed between the two, an arrangement of words termed *coniunctio*.

5 **cōgnōmen**: *Atticus*, a name given to Titus Pomponius after his stay in Athens. *Cognomina* had their origin in circumstances, local or personal, connected with some individual, as Terence was *Afer*, from Africa, Ovid, *Naso*, from some peculiarity of feature in his ancestors. *Cognomina* might be *ex virtute*, as *Africanus*, *Macedonicus*. Mommsen, *History of Rome*, vol. 2, p. 348, says that the first instance of this was the name *Messala*, obtained by Manius Valerius Maximus, Cos. B.C. 263, because of his conquest of *Messana*.

**dēportāsse**: the favorite form of the Perf. Inf. in Cicero. This verb is regularly used by the best writers of carriage from the provinces to Rome and not *vice versa*, as *de* equals down, i.e. toward Rome. (Reid.)

6 **hūmānitātem**: *cultivated character.*

**prūdentiam**: *sound common sense.*

7 **eīsdem rēbus**: i.e. the political affairs of the day. The dialogue was written in the months following the death of Julius Caesar, when the State was in the greatest confusion; and when Cicero despaired of the safety of the Republic because of the proceedings of Antony.

**mē ipsum**: accusative, following the construction of the *te* with *commoveri*, although logically *quibus ego ipse commoveor* is needed.

8 **māior**: such sorrows require *maior consolatio* than can be given in this treatise. Others render *maior* as equivalent to *difficilior*.

9 **vīsum est mihi cōnscrībere**: The impersonal use of *videri* is rare. This impersonal use in compound tenses is similar to that of verbs of saying, showing, believing, which generally prefer the impersonal construction in compound tenses, but the personal in simple tenses. Reid assigns a special force, *placuit mihi, I have resolved*, to the impersonal use of *videri*.

10 **aliquid ad tē**: *some work dedicated to you.*

**cōnscrībere**: *to compose*; cf. Gk. *συγγράφειν*, of a history. (Thucyd. 1, 1.)

§ 2. l. 12. **certē**: *at least.*

**senectūtis**: Atticus was sixty-five, Cicero sixty-two.

13 **tē quidem**: *you at any rate.*

14 **modicē**: *without undue repining*, cf. *moderationem* § 1, line 4.

**sapienter**: *as becomes a philosopher*, cf. *aequitatem* § 1, line 4; *ac* adds the more important *sapienter* to the less important *modice*.

**āc**: this form does not stand before vowels or *h*; *atque* stands before vowels, also before consonants except the gutturals, when it serves as a connective between two individual notions; but, when sentences are connected, *ac* alone is used. (G. & L. 477, n. 7.)

**et ferre et lātūrum**. Cicero generally uses *et — et* rather than

a single *et*, when a verb is repeated with variation of tense, perhaps to point out the contrast. (Tischer.)

15 **certō sciō**: in classical Latin *certe* may be used with all verbs, *certo* with *scio* only; *certe scio = I am sure that I know; certo scio = I have certain knowledge.* (Reid.)

**sed**: is here elliptical, implying that although what is said in the previous clause is true, yet his mind is turned toward Atticus when writing the book.

16 **eō . . . ūterētur**: *of a gift suited to the common benefit of us both.* For mood, see gram. ref.

18 **mihi quidem**: serves to recall the *uterque* partitively.

**ita iūcunda cōnfectiō**: *I so enjoyed the composition of the book.*

21 **satis dignē**: *in a manner according to her worth.*

1 **cuī quī pāreat . . . possit**: i.e., *cum is, qui ei pareat.* The Subj. *possit* is generally explained as of cause or reason, and *pareat* as attracted to the mood of *possit.* Reid considers *possit* due to the conditional force of the sentence from *qui . . . degere*, and treats *cui* as equal to *et ei*, and *qui = si quis.* Note concurrence of two relatives, and see Nägelsbach, *Stilistik*[7], p. 532.

§ 3. l. 2 **cēteris**: neuter adjective used as a noun; sc. *rebus* = other philosophical topics; note proleptic use in opposition to the following *senectute*: 'The best writers do not often use the neuter adjective as a noun in the oblique cases unless the context shows the gender.' (Reid.) Note the chiastic arrangement —

*diximus* ✕ *multa*
*saepe* *dicimus.*

Cf. Nägelsbach, *Stilistik*, pp. 546–548.

3 **hunc librum**: note adversative asyndeton.

5 **tribuimus**: perf. tense.

**Tīthōnō**: son of Laomedon, beloved by Aurora ('Ηώς), who obtained for him perpetual life, but not perpetual youth. He therefore withered away and prayed for death, until Aurora in pity changed him to a grasshopper. See Tennyson's *Tithonus.*

**Aristō**: born in Ceos, so termed *Cius* (Κεῖος), was a Peripatetic philosopher, and head of the school from about B.C. 230. None of his writings remain save perhaps two epigrams ascribed to him in the Anthology (6, 303; 7, 457).

6 **in fābulā**: *in a mere mythical story.* The point and interest of the essay is increased by the selection of Cato as the chief character rather than a fabulous existence.

8 **apud quem**: *at whose house*, i.e. Cato's.

**Laelium . . . Scīpiōnem**: see Introduction.

10 **ēruditius**: *more learnedly.* Cicero is excusing the frequent quotations from Greek poets and philosophers which he has put in Cato's mouth in the course of this essay. For Cato's ostentatious ignorance of Greek literature and his subsequent attention to it, see § 26.

11 **suis librīs**: *Origines*, a work on early Roman history, and *De Re Rustica.* We have fragments of the former, and the greater part of the latter. Note emphatic position of *suis.*

13 **quid opus est plūra**: sc. *dicere.* Cf. *quid multa,* sc. *dicam* § 78, also §§ 10, 13, 25, 27, 42, 44, 45, 47, 73, 78.

15 **dē senectūte**: note the attributive position of the phrase.

## CHAPTER II.

§ 4. l. 1 **Saepe numerō**: the word *numero* is a simple ablative with adverbial force, strengthening *saepe, it is frequently my wont.*

**cum hōc**: note the gesture-like (deictic) pronoun.

2 **cēterārum rērum**: *in all other things*, the objective genitive depending on *sapientiam.* This construction represents a verb and accusative: i.e. *tuam sapientiam rerum = te sapere res.* This transitive use of *sapientia* is not common, but Cicero (*De Or.* 2, 154) says *sapientia constituendae civitatis,* where it = *scientia* or *ars.*

5 **sēnserim**: the subjunctive shows the thought of the subject of *soleo, I am wont to be astonished because I have observed.* The speaker gives his reason as one previously noted or stated and thus virtually makes a quotation.

**odiōsa**: *disagreeable, unpleasant.*

6 **onus Aetnā gravius**: a proverbial expression referring to the burying of the giants under Mt. Aetna, when they were defeated by the gods. (Euripides, *Hercules Furens*, 637.)

8 **quibus**: dative of possessor, i.e. *those who have no resources in themselves.*

10 **quī petunt**: this probably recalls the Stoic doctrine of the αὐτάρκεις, self-sufficient men who depend upon themselves alone for their happiness.

12 **quō in genere**: a favorite position of monosyllabic prepositions between the attribute and the noun.

13 **ut . . . adeptam**: notice the chiasmus.

14 **adeptam**: probably the only example in Cicero of the passive use of *adeptus*, which is not uncommon in Sallust, Ovid, Tacitus. A large number of deponents had passive participles in use, such as *comitatus*, *criminatus*, *imitatus*, etc. See a full list in Roby, § 734. Cf. *dimensa* in § 59.

**stultitiae**: abstract for concrete = foolish men.

15 **obrēpere**: *steals upon them*, § 38.

**āiunt**: sc. *stulti*.

1 **putāssent**: Subj. mood is due to indirect discourse. *putaverant*, in the direct discourse.

**falsum**: substantive use, cf. *ceteris* § 3, *gratissimum* § 6.

2 **adulēscentia . . . senectūs . . . pueritia**: in a general way the Romans spoke of the period from 17–45 years as *iuventus*, while more exactly *adulescentia* belonged to 17–30 years, and *iuventus* to 30–45. Cicero here speaks of *iuventus* under the lesser term *adulescentia*. The next term is from 45–60 = *aetas seniorum*, and after 60 the term is *senectus*. The period 17–45 was that of active service, while 45–60 was the period of special and extraordinary service. In § 60 Cicero identifies *senectus* with *aetas seniorum*, and may include the latter in the general use of *senectus*. In § 74 we find a division of four or five periods.

6 **quamvīs**: = *quantumvis*.

**effluxisset . . . posset**: the latter word is subjunctive mood due to the supposititious character of the sentence, *cum* really having force of *si*. The *effluxisset* is due to the subjunctive *posset*, *for their past, however long, would have no power when once it was past, to soften the regrets of an old age that had never learned wisdom.*

§ 5. l. 9 **nostrō cōgnōmine**: Sapiens, though Cato does not seem to have obtained this *cognomen* to the same universal extent as Laelius. *Cato*, his proper *cognomen*, is connected with *catus*, *shrewd;* the additional name generally applied is *Censor* or *Censorius*, but that he was also spoken of as *Sapiens*, Cicero implies again in the *Laelius*, § 9.

10 **nātūram optimam ducem**: the Stoic definition of the ethical *summum bonum*, was to live in accordance with nature, *naturae convenienter vivere*, *ὁμολογουμένως τῇ φύσει ζῆν*; see *Laelius*, § 19. We must notice that *natura* is not used as we use 'nature' in such phrases as the 'face of nature;' it means the *laws* or *conditions of nature*. The Stoic *sapiens* was the ideal in the realization of the principles as to 'life in accordance with nature.'

12 **ā quā** = *ab ea enim*.

**cēterae partēs**: for other instances of this comparison of life to a drama, see §§ 50, 64, 70, 86, and compare the question of Augustus, when dying, to his friends, *Ecquid eis videretur mimum vitae commode transegisse?* (Suet. *Aug.* 99), also familiar lines from Shakespeare, *As You Like It*, Act II. sc. 7; *Merchant of Venice*, Act I. sc. 1; *Macbeth*, Act V. sc. 5

13 **aetātis** = *vitae*, i.e. life, not a portion of it.

**dēscrīptae**: *written out*, i.e. *composed*. The reading *discriptae*, cf. § 59, would refer to the distribution of the several parts assigned in the play, but it is not here in point and does not seem to be used elsewhere in such sense. Supply *ab ea* with *descriptae* from *a qua*.

15 **aliquid extrēmum**: *some end*: for *extremum* as a substantive cf. *Laelius*, § 14. The comparison of an old man's death to the falling of ripe fruit occurs again § 71.

**fuit**: it was and will be. (See G. & L. 236. 2.)

16 **in**: *in the case of*; cf. § 21.

**bācīs**: a general term for fruits growing on bushes or trees; note modifier *arborum*.

**terraeque frūctibus**: here = cereals, roots, vegetables, small fruits; note modifier *terrae*.

17 **viētum**: *a period of withering, so to speak, and of a tendency to drop*. The root of this word appears in *vieo*, an obsolete verb found in Ennius = *to plait*, and in *vitex*, *vitta*, *vimem*, *vitis*. See Lindsay, *Latin Language*, p. 266.

18 **ferundum**: The older ending of the gerund and gerundive in the third and fourth conjugation is *-undus*; it occurs frequently in classical times.

19 **Gigantum**: *What else resembles waging war against the gods in the manner of the giants than to resist nature*. The battle of the Giants against the Gods is a legend subsequent to

Homer, with whom they are merely a race of huge men. But it became a favorite story afterwards, with many variations. Horace mentions the *cohors gigantum* in *C.* 2, 19, 21, and in *C.* 3, 4, 49, he enumerates them, and Vergil, *Aen.* 3, 578, refers to the legend that one of them was buried under Aetna by Jupiter; cf. § 4.

§ 6. l. 1 **Atquī**: *but at any rate*, not contradictory.

**grātissimum**: here used as a noun; cf. *falsum* § 4.

2 **pollicear**: note the absolute subj. in this idiomatic clause, used in passing to a new subject, and see gram. ref.

**fēceris . . . didicerimus**: to correspond with *feceris, si nos docueris* would be natural, though the *didicerimus* is more courteous and in accord with *speramus*.

**multō ante**: sc. *quam id factum erit*.

4 **quibus ratiōnibus**: *by taking what measures, by guiding ourselves by what principles, we may most easily support the increasing burden of age.*

5 **ingravēscentem**: note the inceptive force.

7 **vestrūm**: partitive, hence not *vestri*.

**futūrum est** ≐ μέλλει εἶναι: 'this form of the Future is used in preference to the simple *erit* because it is desired to represent the event as on the very point of fulfilment, and therefore, sure of fulfilment.' (Reid.) Cf. § 67 *beatus futurus sum*, §§ 81 and 85.

9 **tamquam longam viam**: this sentiment is expressed in similar language in the address of Socrates to the aged Cephalus in the beginning of Plato's Republic. Note the *homoeoteleuton* in — *am*.

**quam — ingrediundum sit**: note the neuter gerundive followed by the accusative case, a very rare construction save in Lucretius. See references to grammars.

10 **istūc, quō pervēnistī**, *the point which you have reached*; cf. *istuc aetatis, at your time of life*. (Terence, *Heaut.* 1, 1, 58.) *istuc* is the neuter pronoun and is more common in classical Latin than *istud*. Cf. § 8. Note the prolepsis whereby *istuc*, the subject of the dependent clause *quale sit*, is made the object of the principal clause *videre*.

§ 7. l. 12 **faciam, ut poterō**: the future, *potero*, where English uses the present.

**enim**: gives the reason for his consent (*faciam*).

1 **vetere prōverbiō**: dates back to Homer, *Od.* 17, 218 *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον*, cf. 'Birds of a feather flock together;' Plato's, *Rep.* 1. 239; Hor. *Ep.* 1, 5, 25; Quint. 5, 11, 41.

2 **quae**: *constructio ad sensum*, the relative agrees in a general way with *querellis*, *complainings*, viz., *such words of lament as . . . were wont to give utterance to.*

**C. Salīnātor**: this was probably C. Livius Salinator, who equipped the Roman fleet in the war against Antiochus. He was praetor in B.C. 191, consul in 188. (Livy 35, 24.) He was a little younger than Cato.

**Sp. Albīnus**: Sp. Postumius Albinus, consul B.C. 186. In his consulship some scandalous revelations as to the proceedings at the Bacchanalian Initiations were made to him and reported to the Senate. The consuls, directed by the Senate, punished the guilty, and the mysteries were forbidden for the future. He died in 180. He was a little younger than Salinator. (Livy, 39, 6–16.)

3 **cōnsulārēs**: *ex-consuls.* The word *consulares* came to be used as nearly like a title of modern times as anything in Republican Rome. The *consulares* had special privileges in the Senate, being always called upon for their *sententia* before other senators. They alone were eligible for certain of the provinces, and in cases of emergency their *auctoritas* was as influential with the army as with the people. Cicero, so proud of being a *consularis* himself, is always careful to give this term of respect to others.

4 **tum . . . tum**: *now . . . and now;* these adverbs used thus correlatively fill the place of conjunctions, thus relinquishing some of their adverbial force; cf. *modo . . . modo, simul . . . simul*, and in later Latin *pariter . . . pariter, juxta . . . juxta.*

**carērent . . . putārent . . . spernerentur**: are oblique, representing the thought of Salinator and Albinus, not of Cato.

**vītam nūllam**: *that life was no life.*

6 **id**: referring to two complaints, but summing them up in one general idea.

8 **ūsū venīrent**: *would have been the case; usu venit = it happens* (cf. *accidere*); *usus venit, it becomes necessary; usus est, it is necessary* (Ter. *Heaut.* 80 and 553); *usu venire* is a favourite expression of Cicero; *usu* in this phrase seems to mean

*in the natural course of events; usu* may be a kind of predicative dative or an ablative. Reid refers to *venire excidio* (Verg. *Aen.* 1, 22), *odio* (Pliny, *N. H.* 28, 106), *subsidio* (Caes. *B. G.* 5, 27).

10 **sine querēllā**: adjective in force, modifying *senectutem.* For spelling, see Munro's *Lucretius,* Introduction to text, p. 33.

11 **nōn molestē ferrent**: = *libenter ferrent, were glad,* litotes. Cf. Gk. χαλεπῶς φέρω.

14 **nec difficilēs nec inhūmānī**: *neither cross grained nor uncultivated.* The first refers to peevishness of temper, the second to the lack of such accomplishments as give employment and consolation, the *arma senectutis* of § 9; they are both included in *inhumanitas,* whereas *importunitas, unreasonableness,* is opposed to the idea contained in *moderati.*

§ 8. l. 19 **dīxerit**: Fut. Perf. Ind. (cf. Roby, *Grammar,* vol. 2, preface p. 104 ff.), or a Perf. Subj. used with potential force.

**opēs**: *political influence.*

**cōpiās**: *wealth.*

**dignitātem**: *social standing.*

20 **id**: represents the idea of the preceding sentence.

22 **Est istūc aliquid**: *there is something in what you say.*

**sed nēquāquam**: *but it doesn't contain the whole truth by any means!*

23 **ut Themistoclēs . . . adsecūtum**: this story is taken by Cicero from Plato *De Rep.* 1. p. 339 B. ὃς τῷ Σεριφίῳ λοιδορουμένῳ καὶ λέγοντι ὅτι οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο ὅτι οὔτ' ἂν αὐτὸς Σερίφιος ὢν ὀνόμαστος ἐγένετο οὔτ' ἐκεῖνος Ἀθηναῖος. Plutarch (*Them.* 18) gives the same version; but in Herodotus (8. 125) it appears somewhat differently, as a dialogue between Themistocles and an obscure Athenian who, being jealous of Themistocles' reception at Sparta, said that he owed it to the reputation of Athens, to which Themistocles replied, οὔτ' ἂν ἐγὼ ἐὼν Βελβινίτης ἐτιμήθην οὕτω πρὸς Σπαρτιητέων οὔτ' ἂν σύ, ἄνθρωπε, ἐὼν Ἀθηναῖος, — *Belbina* being a small island in the Saronic Gulf. (See Holden's *Plut. Themist. l. c.*)

1 **Serīphiō**: Seriphus (now Serfo) is one of the Cyclades, lying southeast of the Scyllaean promontory.

**iūrgiō**: *iurgium* is a quarrel which does not go beyond

words, *rixa* is a quarrel where the disputants come to blows. (Reid.)

6 **Nec enim in summā inopiā**: Themistocles for success required his own ability and his opportunity; so old age needs proper support and good judgment to make it endurable.

8 **nōn gravis**: *other than grievous* — note the chiasmus in this sentence.

§ 9. l. 9 **arma**: weapons of defence.

**senectūtis**: subjective genitive.

**artēs**: sc. *liberales;* these are not merely *accomplishments,* but *mental qualities* acquired by industrious use of *artes liberales.* Vergil (*G.* 3, 101) talks of the *artes* of a horse, and Horace (*C.* 4, 15, 12) of the *artes, morals,* of a people, *emovit culpas Et veteres revocavit artes.*

11 **cum diū multumque vīxeris**: *after a long and full life,* i.e. after a life of many years and much activity. Cicero is fond of the expression *diu multumque,* but generally uses it with verbs which make its meaning more obvious, as *defletum, quaesitum, consultum, in manibus esse, cogitavi;* cf. § 38. As applied to *vivere* it is not the mere use of a familiar combination of words. To secure the full fruits of industry and active virtue, life must not only have been long, it must have been well spent. *Nemo satis vivit,* says Martial (2, 90, 4), i.e. *makes a sufficiently good use of his life, gets enough of it.*

**ecferunt**: for spelling see Neue, *Formenlehre*[2], vol. 2, pp. 766, sq.

13 **quamquam**: cf. § 1.

§ 10. l. 1 **Q. Māximum**: Quintus Fabius Maximus Verrucosus Ovicula Cunctator, consul B.C. 233, 228, 215, 214, 209; censor 230; dictator 221 and 217. *Verrucosus* is a *cognomen* distinguishing this family from that of other Fabii Maximi and derived from *verruca* = a wart; the second seems to have been given him because of his mildness; and the last came from his policy in the campaign against Hannibal. He was the spokesman of the embassy sent to Carthage to remonstrate against the siege of Saguntum. His response, 'I give you war,' was the declaration which announced the beginning of the Second Punic War. (Livy, 21. 18.) Fabius' policy of playing a waiting game was the salvation of Rome in the war with Hannibal. In his fourth consulship he besieged Casilinum and next year served

under his son as *legatus*. In his fifth consulship (209) he took Tarentum. He died in 203, after witnessing the final triumph of Scipio, who had crossed to Africa contrary to Fabius' policy.

3 **cōmitāte condīta gravitās**: *a serious dignity seasoned* (*condīre*) *with courteous manners.*

4 **Quamquam**: corrective because of *senem dilexi.*

6 **Annō post cōnsul prīmum fuerat**: Quintus Fabius Maximus was consul for the first time in B.C. 233, fourth time 214. In the previous year (215) he had as consul begun the siege of Capua, which lasted until 211. Accordingly Cato here is made to give some dates in his own life.

| | |
|---|---|
| | B.C. 234, Cato's birth. |
| Fabius, *consul primum*, | B.C. 233. |
| Fabius, *consul quartum*, | B.C. 214. |
| Siege of Capua, | B.C. 214, Cato a *miles* of 20 years. |
| Recapture of Tarentum, | B.C. 209, Cato with Fabius, age 25 years. |
| Tuditanus and Cethegus, consuls. | B.C. 204, Cato, *quaestor*, age 30 years. |

8 **adulēscentulus**: is an appositive standing for a clause, *when quite a young man, I marched with him to Capua as a soldier.*

**ad Capuam**: the preposition is used with the name of a town, as denoting the locality, i.e. *to the camp* or *trenches at Capua.* Cicero (*Ad Att.* 7, 3, 10) defends himself for using the expression *in Piraeea exire* (*Ad Att.* 6, 9, 1), on the ground *non hoc ut oppido praeposui sed ut loco.*

10 **quadrienniō post**: after the lapse of four full years.

**quem magistrātum gessī**: *an office which I held; magistratum* is explained by *quaestor.*

11 **cum quidem**: = according to Meissner, *tum quidem cum.*

**Tuditānō et Cethēgō**: *Publius Sempronius Tuditanus*, consul B.C. 204; censor 209–8, was honored by being made censor before he had held the consulship, also by being elected consul while in Greece. He fought Hannibal in Bruttium and inflicted considerable damage upon him (Livy, 29, 36). *Marcus Cornelius Cethegus*, consul in 204, was famous as an orator. He was praetor in 211, being located in Sicily, where he served with much success (Livy, 26, 21). When consul he was in

charge in Etruria, opposing the influence of the Carthaginians. In 203 he served as proconsul among the Insubres and defeated Hannibal's brother, Mago. He died in 196. (Livy, 29, 36; 30, 18; 33, 42.) See note on *suadae medullam* § 51. The names of consuls without *praenomina* are generally connected by *et*, with *praenomina* the *et* is omitted; but cf. *que* § 50, note.

12 **suāsor lēgis fuit**: *spoke in favor of the law*; cf. the opposite *dissuasimus* in *Laelius*, § 96. *Lator* is the term defining the proposer of a law.

**lēgis Cinciae**: the *lex Cincia de muneribus* or *muneralis*, proposed by a tribune, *M. Cincius Alimentus*, forbade an advocate to receive any fee for pleading a cause (*ne quis ob causam orandam pecuniam donumve accipiat*, Tac. *A.* 11, 5). That the law was evaded is undoubted; but we find Cicero in B.C. 59 entertaining, half in jest, some scruples about receiving a present of books from a client (*Ad Att.* 1, 20, 7). The law remained in force until A.D. 47, when the emperor Claudius fixed the advocate's fee at a maximum of 10,000 sesterces (about $350), thus at length acknowledging as legal what had been done in defiance of the law. Livy (34, 3) makes Cato quote this law when speaking in favor of the sumptuary *lex Oppia*.

14 **cum . . . esset**: concessive.

**grandis**: sc. *natu*; cf. § 10; *maior natu*, *maximus natu* may be regarded as the comparative and superlative of the expression *grandis natu*; *magnus natu* does not occur, though *parvus natu*, *minor natu*, *minimus* are common.

1 **iuvenīliter**: Hannibal was 29 years old in 218, when he entered Italy.

**patientiā suā molliēbat**: *gradually wearied out by his persistence*, that is, by policy of acting on the defensive and refusing to come to an engagement. Cicero elsewhere (*De Rep.* 1, 1) describes the services of Fabius against Hannibal by the phrase *bellum Punicum enervavit.*

2 **praeclārē**: sc. *dixit*; cf. note § 3.

**familiāris noster**: *my friend.* Cato is said to have met Ennius in Sardinia and to have brought him to Rome.

3 **Ūnus homō** etc.: these lines, the first of which has been more quoted and copied by subsequent poets than perhaps any other in the language, are from the *Annales* of Ennius. (See Verg. *Aen.* 6, 846; Ov. *Fast.* 2, 241; Cic. *De Off.* 1, 84.)

**rem**: sc. *publicam.*

4 **Noenum**: the old form of the negative *nōn,* which is generally explained as abbreviated from *ne unum* or *-oinom,* i.e. *not one thing,* cf. *nihilum* = *ne-hilum, not a particle,* cf. Eng. *not* = *naught* = *nāwiht* = *not a whit.* See Lindsay, *Latin Language,* p. 615.

**rūmōrēs**: *reputation, fame;* according to others, *the unfavorable reports of his opponents;* note the plural of the abstract noun as indicating the combination of a number of individual opinions.

**pōnēbāt**: in older poets the last syllable of the third person singular of verbs is long as denoting the original quantity of the vowel; cf. *arāt,* Hor. *C.* 3, 16, 26; cf. *versāt* § 1. Other readings in this quotation are *non enim* of the Mss. changed to *noenum* by Lachmann, and *postque magisque,* the Ms. reading, altered to *plusque* by Bernays, accepted by Reid, and to *priusque* by Bergk, accepted by Sommerbrodt.

§ 11. l. 6 **Tarentum**: the recovery of Tarentum in B.C. 209 by Fabius in his fifth consulship was of great importance to the Romans, as it recalled the Samnites and Lucanians to their allegiance to Rome. The citadel had never fallen into Hannibal's hands, but was held from 212 to 209 by Marcus Livius, who frequently fought with the enemy from it with considerable glory. The same reply of Fabius is recorded by Cicero in the *De Or.* 2, 67, and by Livy 27, 25. According to Polybius (8, 27–33), the treason which admitted Hannibal into Tarentum was successful partly from the fact that M. Livius was sunk in sleep after a long debauch in the previous afternoon; and it was debated afterwards in the Senate whether he deserved punishment for losing the town or reward for holding the citadel so long. There seems to be some confusion about his name. Polybius calls him *Gaius Livius,* Livy always *Marcus Livius,* without any *cognomen;* but in 27, 34, 7 he speaks of a Marcus Livius *Macatus,* as the Roman commander who held the citadel of Tarentum when Hannibal obtained the city by treachery. It seems that Cicero has found in various accounts this name, M. Livius, without the *cognomen,* and erroneously determined that it was M. Livius Salinator. This man, obtaining his name from the salt tax of 204, was the father of the Salinator of § 7, l. 2. He was consul in 219, and after being in exile for misappropriation of

public funds became consul again in 207, defeated and killed Hasdrubal at the battle of the Metaurus.

7 **cum quidem**: see note § 10.

9 **Meā operā**, etc.; formed part of the debate in the Senate as to the propriety of censuring the man who, though holding the citadel, lost the city.

12 **in togā**: *in civil life.*

**cōnsul iterum**: B.C. 228. So other numeral adverbs after titles; cf., in inscriptions, COS · II. Fabius was consul for the second time in 228, while the tribuneship of Flaminius, during which the law was passed, dates in 232 (Polybius 2, 22), when M. Aemilius Lepidus was consul.

**Sp. Carviliō**: *Spurius Carvilius Maximus*, consul in B.C. 234 and 228.

13 **quiēscente**: *remaining neutral.*

**C. Flāminiō tribūnō plēbis**: There is evidently an inconsistency in these statements. Fabius was consul for the second time in 228, while Flaminius was tribune, and the law was passed in 232. Cicero has either been confused by the names of both Fabius and Carvilius containing the *cognomen Maximus* and by the complication in the dates shown thus:

| | | | | |
|---|---|---|---|---|
| Q. Fabius Maximus, consul . . | | 233 | | 228 |
| Sp. Carvilius Maximus, consul | 234 | | | 228 |
| C. Flaminius, tribune . . . . . . | | | 232 | |

or Flaminius was a commissioner for the execution of his own law and continued as such over the time of Fabius' second consulship in 228.

Flaminius was consul in 220 and in 217. In the latter year he was slain at Lake Trasumenus; cf. Cic. *Brut.* 14, 57.

14 **Pīcentem et Gallicum**: The proposal was to divide among the plebeians the territory of Picenum, and a portion of Umbria from which the Galli Senones had just been ejected. The object was not only to provide for indigent citizens but to fill the northern districts of Italy with Roman *coloni*, who would withstand the inroads of the Gauls. For the same purpose, in the period which followed, regular colonies were led out to Cremona, Placentia, and Mutina.

15 **contrā Senātūs auctōritātem**: This means *against the declared wish of the Senate*, but literally 'in spite of the

opposition of the Senate's authority.' *Auctoritas senatus* had come to have the technical meaning of 'a resolution of the Senate,' which from the veto of the tribunes or some other cause was prevented from assuming the form of a regular *senatus consultum*. These *auctoritates* were often formerly reduced to writing with the names of the interposing tribunes, and remained as expressions of the wishes of the Senate. These distributions of land among the plebeians were always resisted by the senatorial party and the patricians generally, as interfering with their privileges, and as tending to make an independent middle class. In this particular instance Polybius asserts that it brought on a war with the Boian Gauls, who feared that their own territory would be treated next in the same way.

**dīvidentī**: *when he attempted to divide*; cf. *lenientem* § 54.

16 **cum esset**: *though he was*.

**ausus est**: *he ventured* to make a remark which would have sounded shocking to believers in the science of the augurs; and no doubt there were some such, though hardly among the augurs themselves. Cato is said to have wondered how 'one *haruspex* could meet another without smiling.' Cic. *De Div.* 2, 24, 51. The augurship was a valuable political position, as the validity of elections was often decided by the College of Augurs. This consisted in Cato's time of nine members, afterwards of sixteen. According to Livy 30, 26, 7, Fabius was augur sixty-two years.

18 **ferrentur**: from *legem ad populum ferre*, which was the technical expression for proposing a law.

§ 12. l. 20 **admīrābilius**: *more astonishing*.

**quō modō**: = *eum modum quo tulit*. Here the *modum* following *quam* obtains its construction from the *nihil* which is the object of *cognovi*.

21 **fīlī**: Quintus Fabius Maximus, consul in B.C. 213, bore the same name as his father, whom in his fourth consulship he succeeded.

**cōnsulāris**: see above, § 7.

**Est in manibus**: idiomatic expression = *is widely read*. Note the different significations in the other uses of this phrase, §§ 22, 38.

22 **laudātiō**: (sc. *funebris*) the 'funeral oration' was spoken generally by some near relation or friend of the deceased. It

was a very ancient custom. Plutarch says that Poplicola delivered the *laudatio funebris* over Brutus (*Popl.* 9). See *Pro Mil.* § 33. These *laudationes* were used as a source of history, and were naturally often deceptive. Cf. *Brut.* 16, 62 *his laudationibus historia rerum nostrarum est facta mendosior.* Livy, 8, 40.

**quam** : = *et eam.*

**philosophum contemnimus** : the language of one who was actually suffering grief was more impressive than the theories of philosophers set forth in such a work as Crantor's περὶ πένθους, which, however, Cicero himself used in writing *De Consolatione* after his daughter's death.

24 **in oculīs cīvium**: i.e. *in the plain sight of his fellow-citizens,* not in the sense *in the opinion of.*

25 **Quī sermō**, etc.: sc. *erat* and *erant,* in these exclamatory sentences.

**quae praecepta**: *what powers of imparting instruction.*

2 **ut in homine Rōmānō**: *for a Roman, considering what was to be expected in a Roman.*

**litterae**: means Greek literature and philosophy, which were only just beginning to be known at all commonly in Rome in Cato's time.

3 **domestica . . . externa bella** : the military history of his own country as opposed to the military history of other nations. *Externa bella* does not mean here Rome's foreign wars.

4 **ita** : modifying the entire sentence and meaning *with this spirit or in this way*, and fully explained by the *quasi—neminem; ita* and *sic* often look forward to clauses beginning with *quasi, si, ut, cum.*

5 **quasi iam dīvīnārem** : *as though I already had an instinctive feeling.*

**illō exstinctō** : Fabius died in 203.

6 **unde**: pronominal use = *a quo.*

## CHAPTER V.

§ 13. l. 7 **Quōrsus**: *to what end.*

**tam multa**: sc. *dixi;* for list of similar ellipses, see § 3.

9 **Nec**: *et non.*

10 **Scīpiōnēs aut Māximī**: the generalizing plural, *such men as Scipio and Maximus*. Cf. the singular with this force, § 28.

13 **pūrē**: uprightness in moral matters.

**ēleganter**: a refined and *fastidious* way of living.

**et . . . atque**: *et* connects *quiete* and the expression *pure atque eleganter*. Reid represents thus: $A + (B_1 + B_2)$, the + outside = *et*, the + inside = *ac*, or *atque* before vowels, gutturals or *b*.

14 **quālem**: sc. *fuisse senectutem.*

**Platōnis**: Plato was born at Athens B.C. 429 or 428. He became at twenty a frequent companion of Socrates. On the death of Socrates he travelled to Italy, Cyrene, Egypt, and Sicily. On his return to Athens he drew about him a body of hearers in the Academy, a gymnasium outside of Athens, and afterwards in a garden close by, inherited from his father. Hence this school is called the Academy, and its members Academics. He died at Athens in 347, some say while writing, others, while at a marriage feast.

16 **Īsocratis**: Isocrates was born B.C. 436 in Attica. He became a pupil of Gorgias and other sophists, and a friend of Socrates, for whom he had the courage to wear mourning. He taught rhetoric and oratory at Chios, and later in Athens. His works, mostly in form of speeches, are political tracts or mere literary essays. The *Panathenaicus* mentioned here was a defence of the policy of Athens, written for the great Panathenaic festival. It is said that on hearing of the battle of Chaeronea and the triumph of Philip of Macedon, he threw himself from the wall and perished, in 338.

17 **quārtō et nōnāgēsimō**: so Lahmeyer and an inferior Ms. In compound numbers from twenty to one hundred, the smaller number precedes the larger with an *et* or follows without *et*.

18 **vīxitque**: *and yet he lived*. The *que* is adversative in force; cf. the more common use of *et* for *et tamen*.

19 **Leontīnus Gorgiās**: *Gorgias of Leontini*. He was born at Leontini in Sicily about B.C. 485. He was a sophist, that is, a professional teacher, and his special subject was Rhetoric. Isocrates was his pupil. Cicero says that he was the first to invent and employ the science of harmonious or balanced sentences in oratory (*numeros oratorios*) (*Or.* 52, 174), also that he was most ready to speak on any subject under discussion

(*De Fin.* II, 1). According to Cicero he lived to be 107 years old. Others name 377 and again 380 as the date of his death. Note the position of the adjective, and compare *Thessalo Cinea* § 43, and *doctus Hesiodus*, § 54.

1 **in suō studiō atque opere**: *in his study and profession*, i.e. that of a sophist or professed teacher of philosophy.

2 **cēssāvit**: *ceased working; cessare = to be idle.*

**Quī, cum ex eō quaererētur**: we might have looked for *a quo cum quaereretur*. The *inquit* is the historical present, hence the past tense *quaereretur*.

3 **esse in vitā**: *to remain so long in life;* this form is used in preference to *vivere*, to emphasize the idea of continuing one's life rather than resorting to suicide, which was regarded as justifiable under certain circumstances.

5 **doctō homine**: *here a philosopher;* the epithet is also used of poets. Reid remarks that 'the word *doctus* implies cultivation as well as mere knowledge, for "a learned man," merely as such, is *homo litteratus*.'

§ 14. l. 7 **cūius modo mentiōnem fēcī**: expressing our 'mentioned above or before;' *ante dictus* or *supra dictus* belong to later Latin; cf. § 23.

9 **Sīcut —**: these lines are also from the *Annales* of Ennius. (Vahlen, 445.)

**equus**: Reid prefers *ecus*, 'because Ennius did not write *uu*, nor most likely did Cicero.' Ennius may have written *ecus* or *equos* or *equs*. Vahlen prefers the last. (See Lindsay, *Latin Language*, p. 300, and Brambach, *Hülfsbüchlein für lat. Rechtschreibung*.)

**spatiō — suprēmō**: *at the end of the race*, or *near the end of the race*, as on the last stretch.

10 **Vīcit Olympia**: a neuter plural substantive, 'the Olympic games.' The accusative is due to the Greek phrase *νικᾶν Ὀλύμπια* = 'to win an Olympic victory.' It may be explained as a cognate accusative. Here also Reid follows what Ennius wrote, i.e. Olumpia, as *y* was not used until Cicero's day.

**cōnfectus quiēscit**: cf. *plenus fidei*, note p. 66. The elision of the final *s* of words ending in *-ĭs* and *-ŭs* was common in the early poets; and Lucretius often availed himself of the license (see Munro on 1, 186); but in the time of Cicero it was considered somewhat unscholarly (*subrusticum*), though Catullus

once (116, 8) does it and in the fragments of Cicero's own poems it occurs; but the new school of poets (*novi poetae*), he says, avoided it. *Or.* 161. (See also Wordsworth, *Fragments of Early Latin*, p. 583.) The question remains as to whether the *s* was or was not left out in writing. Cicero says *ita enim loquebamur*, etc., and the phrase admits of the interpretation that though the *s* was dropped in pronunciation it was retained in writing. In Lucretius 'the Mss. all with one doubtful exception write the *s*' (Munro). But I think the testimony of inscriptions is more in favour of dropping than of retaining it. (See Lindsay, *Latin Language*, p. 123.)

13 **hī cōnsulēs**: *the consuls of the present year*, i.e. B.C. 150, when the dialogue is represented as having taken place.

**T. Flāminīnus**: generally regarded as the son of the Flamininus mentioned in I. 1.

15 **Caepiōne et Philippō iterum cōnsulibus**: B.C. 169. Cn. Servilius Caepio. (Livy, 43, 15.) The *iterum* applies to Q. Marcius Philippus, who was consul for the first time in 186. (Livy, 44. 1–17, 37–44.) He joined his colleague in punishing the excesses at the Bacchanalian festival, and was a commander against Perseus of Macedon in 169.

17 **lēgem Vocōniam**: by the provisions of this law proposed by the tribune Q. Voconius Saxa B.C. 169, (1) no one, rated in the censors' lists at 100,000 sesterces or more, could make a woman his heir; (2) no one could give by will legacies amounting to more than the sum received by the heir or heirs. The principal object of this law was the retention of the estate in the family of the testator. (See Smith's *Dict. Antiq.* vol. II. s. v. *Voc. Lex.*)

**māgnā vōce et bonīs lateribus**: *with a loud voice and strong lungs.*

§ 15. l. 1 **Etenim**: *and indeed*, generally introducing either explanation or proof, here marking the beginning of the actual discussion. The thought is, 'Ennius seemed to take delight in old age, and indeed this can be explained, for of the four reasons for believing old age wretched none will stand consideration.'

**cum complector**: supply *causas* as the object.

3 **āvocet**: *senes* is the object. The subjunctive shows that the reason is not the speaker's, but belongs to those who complain of old age.

**ā rēbus gerendīs**: *from active business life.*
4 **īnfirmius**: i.e. *quam antea erat.*
6 **sī placet**: a phrase of courtesy; cf. § 6 *nisi molestum est.*

## CHAPTER VI.

8 **Ā rēbus . . . abstrahit**: this is the statement of the first reason to be discussed.

**quibus**: the preposition is generally omitted when a relative follows, in the same case as the antecedent; also in questions.

9 **An eīs**: the previous question, implied from *quibus?* is *omnibusne — 'from what duties, from all or only from those'* . . .

**quae**: i.e. *tales ut.* The subjunctive and relative mark limitation.

1 **īnfirmīs corporibus**: ablative absolute with concessive force.

3 **L. Paulus**: L. Aemilius Paulus Macedonicus, consul B.C. 182 and 168. In the year 168 he defeated Perseus, king of Macedonia at Pydna. He was the father of Scipio Africanus Minor. He died in 160.

**pater tuus**: i.e. Scipio. The naming of Paulus obviates the necessity of the name Scipio.

4 **fīlī**: M. Porcius Cato, who married Aemilia, daughter of Paulus.

**Fabriciī, Curiī, Coruncāniī**: *such men as Fabricius, Curius, Coruncanius.* See note § 13. *Gaius Fabricius Luscinus* was consul in B.C. 282 and 278. In 280 he was sent to Tarentum on a mission to Pyrrhus for exchange of prisoners; where the King vainly sought to corrupt him with bribes or terrify him with the sight of his elephants. In 279 he was a *legatus* serving in the army which Pyrrhus defeated at such a ruinous cost at Asculum; and next year (278), being consul, he subdued all southern Italy while Pyrrhus was in Sicily. Like Curius he was regarded as a type of the old-fashioned frugal Roman, living on the cultivation of his farm when not engaged in the service of the state. His action, in sending back to Pyrrhus the traitor who had offered to poison the King, is often quoted as a signal instance of Roman honour. — *Manius Curius*

*Dentatus*, consul in B.C. 290, 275, and 274. In his first consulship he obtained a triumph for victories over the Samnites and Sabines; in his third he conquered Pyrrhus at the battle of Beneventum, for which he seems to have celebrated another triumph (*Pro Mur.* § 31). He is often mentioned by Cicero as a friend of Coruncanius and Fabricius, and by Horace in conjunction with Fabricius as a type of the old-fashioned frugal Roman — *incomptis Curium capillis*, *C.* 1, 12, 41. After his victory over Pyrrhus he returned to his farm and lived a retired life, though he was censor in 272. His saying that he 'preferred ruling over the wealthy to possessing wealth himself' is often quoted; cf. § 55. — *Tiberius Coruncanius*, a jurist, was consul in 280. His chief fame rests on his profound knowledge of law, which he publicly taught, and for his skill in which he received like other jurists the title of Sapiens. In 254 he was created *pontifex maximus*, and died a few years afterwards. He is often referred to by Cicero as an authority on jurisprudence, e.g. *De Or.* 3, 33.

5 **cum dēfendēbant**: *at the time that they were defending; cum* with the indicative is purely temporal.

§ 16. l. 7 **Appī Claudī**: Appius Claudius Caecus, obtaining *cognomen* from the fact of his being blind, was consul B.C. 307 and 296. He made himself famous by the memorable works which he superintended in his censorship of 312. The first of these was the *via Appia* leading from Rome to Capua, afterwards extended to Brundisium. The second was the *aqua Appia*, the first aqueduct constructed to supply Rome with water. Appius retained his censorship beyond the eighteen months named by the *lex Aemilia*, and until he was elected consul, so that being in a high office for five continuous years he was able to complete the public works he had planned. In his second consulship he fought against the Etruscans, and in 295 as praetor against the Samnites and Etruscans, but with indifferent success. When Pyrrhus, after defeating Laevinus in 280 at Heraclea, sent proposals to Rome for peace, Appius caused himself to be carried into the senate-house and spoke so eloquently against it that he prevented the Senate from accepting the offer. (Livy, *Ep.* xiii.) The speech was extant in Cicero's time (*Brut.* 6, 61), as is stated in the text. Cicero says in his Tusculan Disputations, 5, 38, 112, that the misfortune of Appius

did not prevent his performing his duties as a public official. In this place his blindness is regarded as the result of old age, but Livy 9, 29, 11, gives the popular superstition of its being a divine visitation upon him for the sacrilege of initiating certain slaves in the worship of Hercules, instead of leaving this to the old family of the Potitii.

9 **cum Pyrrhō**: for position see note, § 1.

**nōn dubitāvit**: *he did not hesitate.*

10 **persecūtus est**: *has well expressed;* there seems a notion of completeness intended by the *per.*

12 **Quō vōbīs — viāī**: from the sixth book of the *Annales.*

**vōbīs**: the dative of reference.

**rēctae stāre**: *to stand upright, to be in a sound state;* again a Graecism, cf. Soph. *O. R.* 528 ἐξ ὀρθῆς φρενός, and Eur. *Med.* 1129 φρονεῖν ὀρθά.

13 **Antehāc**: always a dissyllable.

**quō-viāī**: *to what point in the course,* i.e. *how far from the right course,* cf. Aesch. *P. V.* 903 ἔξω δὲ δρόμου φέρομαι λύσσης πνεύματι μάργῳ. The form *-ai* in the genitive of the first declension is found in writers of the earliest times to Lucretius and Vergil, though it was no doubt used by the latter as an archaism. (Lindsay, *Latin Language*, p. 381.)

**dēmentis**: I have followed Vahlen in reading *dementis* as accusative agreeing with *sese.* Others regard it as nominative *dementes*, interpreting as, *your senses losing their sense.* Note the oxymoron, the intentional contradiction.

14 **gravissimē**: *in the most impressive manner.*

15 **et tamen**: the force of *tamen* seems to be, 'The poem is well known and so I quote it; *and yet* the speech itself is extant and I might have quoted that.'

17 **cum**: *although.*

18 **cēnsor . . . ante cōnsulātum**: it was unusual for a man to be censor until he had been consul. Appius was thus exceptionally honored.

19 **grandem sānē fuisse**: *surely old.* As he would not have been consul in all probability until he was forty he must have been at least sixty-seven at the time named, but as he had been censor five years before his consulship, he was more probably seventy or even older at the outbreak of the war with Pyrrhus in 280.

20 **sīc**: i.e. *eum grandem fuisse.* 'We know it from history without this calculation.'

§ 17. l. 20 **Nihil — adferunt**: *they adduce nothing.*

21 **quī in rē . . . negant**: *who say that old age has no part in the activities of life.*

1 **similēsque sunt ut sī**: an unusual collocation expressing the imagined simile. They who say old age is inactive are like persons who may be imagined as saying the pilot does nothing.

2 **cum**: causal, *since.*

5 **nōn faciat . . . iuvenēs. At vērō . . . facit**: All Mss. have *faciat . . . faciat* save one, which has *facit* in last clause. Editors generally read *facit . . . facit.* Reid prefers *faciat . . . facit,* because the reply ought to begin with the emphatic *at vero.*

6 **vēlōcitāte**: *physical activity.* Some read *velocitatibus,* which is possible, though its parallel *celeritate* appears to indicate the singular as the correct reading.

**vēlōcitāte . . . celeritāte**: 'These words differ very slightly; the former means speed of movement in one line, the latter rather power of rapid motion with frequent change of direction.' (Reid.)

8 **sententiā**: *expression of opinion,* with a special reference to speaking in the Senate.

**quibus . . . orbārī . . . augērī**: The regular construction after *orbari* is the ablative of the thing taken away; and the ablative is used also commonly in a converse sense with *augeri;* cf. Ov., *F.* 3, 601 *iam pius Aeneas regno nataque Latini auctus erat;* and the comic oxymoron *auctus damno,* Ter. *Heaut.* 628.

9 **quibus augērī solet**: *which it is wont to have added to it,* 'to have in an increased degree.'

§ 18. l. 9 **nisi forte**: introduces a proposition which the speaker regards as absurd or impossible. Cf. *Laelius de Amicitia,* § 32.

10 **mīles et tribūnus et lēgātus**: *as a private soldier, military tribune, and lieutenant-general.* The *tribuni,* of whom there were six in each legion, were the highest officers in it: they must have served ten years, and after B.C. 311 were generally elected in the *Comitia Tributa,* though the commander of the army still had the nomination of some. The *legati* were nomi-

nated with consent of the Senate by the governor of a province; their number differed according to the circumstances of the case. Caesar as governor of Gaul and Illyricum had twelve. They were staff officers, and commanded such parts of the army as the *imperator* directed, — often a single legion. The number originally was two, because two legions were the normal strength of a consular army. For Cato's later service as *tribunus militum* see below, p. 111.

11 **genere**: English, *in different kinds*.

12 **at**: *nisi forte* assumes the converse of the proposition it introduces; therefore *at* follows as though the previous sentence had run: 'Though I no longer serve in the army, I am not idle; but in the Senate,' etc.

13 **Karthāginī . . . dēnūntiō** : *I am urging a war against Carthage to anticipate the war she has long been treacherously meditating.* Cato is supposed to be speaking in B.C. 150 (see § 14), and in the earlier part of that year he had been to Carthage as one of ten commissioners sent to investigate the truth of the rumors that she was preparing for war. It was after this that the scene of his producing the green figs in the senate-house occurred, and that it became his custom, whenever called upon for his *sententia* on any subject, to end his speech with *censeo delendam esse Karthaginem.* This celebrated phrase is found in Florus 2, 15.

§ 19. l. 16 **Quam palmam**, etc.: Cato of course is made to express in a prophetic wish what had actually happened. The supposed dialogue dates 150; the time of the writing of the *Cato Maior* was 44.

18 **avī reliquiās**: *what your grandfather* (*Publius Cornelius Scipio Africanus Maior*) *left still remaining of Carthage*, or *what he left unfinished of his task*, which was the destruction of Carthage, i.e. after the battle of Zama in B.C. 202. *avi* is the subjective genitive; cf. *reliquias Danaum*, 'those whom the Greeks have left' (Verg. *Aen.* 1, 30).

**tertius . . . trīcēsimus**: the Mss. have *tertius*, which makes Scipio's death date in 183, which agrees with Livy's account (39, 50, 10), but *anno ante censorem* = 185, and *novem annis post . . . consulatum* = 185, hence some read *sextus* or *quintus*.

22 **iterum**: with *consul creatus esset*. He was elected consul for the second time in 195 and served during the year 194.

24 **paenitēret**: observe the imperfect tense, expressing a state of mind lasting some time, not a single thought, *would he have been feeling discontented with his old age?* For this sense of *paenitet*, 'dissatisfaction' rather than 'repentance,' cf. *De Off.* 1, 1, 2, *quantum proficias te poenitebit.*. Livy, 5, 19, *paenitere magistratuum senatum apparebat*; cf. Ter. *Heaut.* 1, 1, 20; Cic. *Acad.* 2, 22, 69; Livy, 22, 12.

**enim**: the *enim* indicates that 'no' was the answer to the question and introduces the reason for such an answer.

**excursiōne**: *rapid marching*, as of light armed troops. (See *De Div.* 2, 26.) (Gernh.) *Saltu* also seems to have a warlike reference, such as 'springing' upon an enemy in a single combat; cf. the boxing match in Verg. *Aen.* 5, 442 *variis adsultibus irritus urget*.

1 **cōnsiliō . . . sententiā**: cf. § 17, note *consilium* in the following sentence in different sense.

**quae**: neuter, as the antecedents are of different genders and do not denote living creatures.

3 **senātum**: *an assembly of old men*; cf. § 56. *senatores, id est senes*, § 20.

§ 20. l. 4 **quī amplissimum magistrātum gerunt**: i.e. the twenty-eight members of the Gerusia or Senate (γερουσία, γέρων), all over sixty years of age.

6 **externa**: the history of foreign nations, the opposite of *domestica*, § 12, and *nostra*, § 82. (Reid.)

9 **cedo . . . cito**: the line is tetrameter iambic acatalectic. The substitution of a spondee is allowable in any foot except the last, as in the senarius.

◡ ◡ –́, – –, – –́, ◡ – ‖ – –́, – –, – –́, ◡ –.

**cedo**: *pray tell me*; an old imperative form equivalent to *da* or *dic*. The plural is *cette* (*cedite*). It is generally assumed that *ce* is the same as the enclitic found in pronominal words (*hi-ce*) *hic*, and that *do* represents *da-* of the root *do*, hence the sense is *give here*. (Lindsay, *Latin Language*, p. 518.) *Do* is often used for *dico* as *accipio* for *audio*.

**quī**: *how*.

**tantam**: *of such greatness as it was* (τοσαύτην οὖσαν).

10 **percontantur in**: a Leyden Ms. of the tenth century

inserts an *ut* before *in*, which may be due to dittography from final *-ur*. Mommsen suggests *percontantibus . . . respondentur*, removing the stop after *Ludo*.

**Naevī**: Gnaeus Naevius, a native of Campania. He began exhibiting plays in B.C. 235, both tragedies, chiefly translated from Euripides, and comedies. He also wrote satires or epigrams against leading men of the day, especially the Metelli. Of these one well-known line is preserved,

*fato Metelli Romae fiunt consules,*

to which Metellus answered,

*et Naevio poetae cum saepe laederentur,*
*dabunt malum Metelli, dabunt malum Metelli.*

He served in the army during the First Punic War; but his satires on the aristocratic party involved him in trouble, and he was thrown into prison. When released by the interposition of a tribune, he retired to Utica, where he died in 203; though Cicero (*Brut.* § 50) says that Varro thought that he lived longer. His epic poem on the First Punic War is mentioned by Cicero again in *Brutus*, § 75, where he compares it to a carved work of Myron, and says that it is *luculente scriptum*, though less *polite* than the work of Ennius.

**Lūdō**: the name of some play otherwise unknown. Some hold that it is a general name for a play (Latin *ludus*), but the word is not cited in Harper's *Lexicon* in the singular in this sense, for which the regular term is *fabula*. Ribbeck supposes this Ludus to have been a satire or satiric drama.

12 **Prōveniēbant . . . adulēscentulī**: also iambic tetrameter acatalectic. Note the dactyl, the equivalent of a spondee, in the first and sixth feet. (G. and L. 758 n., 761 n., 1.)

— ◡́ ◡, — —, — —́, — — ‖ ◡ —́, — ◡ ◡, — —́, ◡ —.

**Prōveniēbant**: Lahmeyer interprets as "a crop of orators were springing up," comparing Pliny, *Ep.* 1, 13, 1, *magnum proventum* ('crop') *poetarum annus hic attulit*, also Sall. *Cat.* 8, 3, *provenere ibi scriptorum magna ingenia.*

13 **vidēlicet**: *we may conclude.*

## CHAPTER VII.

§21. l. 15 **At**: *But it may be said,* like *at enim* introducing a supposed objection for the sake of refuting it. See Vocabulary. Cicero (*Ad Att.* 12, 1), acknowledges that it is very like an old man (γεροντικώτερον), to forget trifles — *memoriola vacillare.*

**Crēdō**: *undoubtedly* or *of course, to be sure;* cf. § 47.

16 **nātūrā tardior**: *more dull than usual.*

**Themistoclēs**: the famous Athenian statesman and general to whose instrumentality the victory of Salamis (B.C. 480) was mainly due. He was the son of Neocles, and was born about the year 525. After the Persian war, in 471, he was ostracized, and retired to Argos. Becoming involved in a charge of Medism, he fled to the Persian court, where he was well received. He promised the king to assist him in future attacks upon the Greeks. But being called upon to fulfil his promise (in or about the year B.C. 460), and feeling unable or unwilling to do so, he committed suicide in Magnesia, though some have said that he died a natural death. Thucydides (1, 138), who believed in the latter account of his death, describes him as a man of the most wonderful natural ability. (See Plutarch's *Life of Themistocles.*)

1 **percēperat**: *had mastered,* implying some mental effort; cf. Caes. *B. G.* 5, 1, *percepta oratione* 'having thoroughly grasped the meaning of their speech.' The number of Athenian citizens at the time of Themistocles is not certain; but it has been reckoned as about 20,000 at the beginning of the Peloponnesian War, and if it were only half that number in the lifetime of Themistocles, it would have been no inconsiderable feat to have known their names. For the popularity he gained by it see Plut. *Them.* 5, τοῖς πολλοῖς ἐνήρμοττε . . . ἑκάστου τῶν πολιτῶν τοὔνομα λέγων ἀπὸ στόματος: cf. *Pro Mur.* 77, where Cicero is speaking of the habit of keeping a 'nomenclator,' *si nomine appellari abs te cives tuos honestum est, turpe est eos notiores esse servo tuo quam tibi.* Cicero often recurs to the remarkable memory of Themistocles (see *De Or.* 2, 351; *De Fin.* 2, 104).

2 **quī Aristīdēs . . . solitum**: *that he used to address Aristides as Lysimachus by mistake.* To prevent ambiguity, *qui*

*esset*, *Aristides* takes the place of one of the accusatives which would naturally follow the verb of naming, *salutare*.

**Aristīdēs**: Aristides, the son of Lysimachus, acquired by his honorable and trustworthy character the title of the Just. He was one of the commanders of the Athenian squadron at the battle of Salamis, and assisted Themistocles in preventing the Greek fleet from retreating southward and leaving the Persians in possession of Attica. It was the confidence which the allies placed in his character that induced them to put the Athenians at the head of the league called the 'Confederacy of Delos' (B.C. 478), when the insolence and treachery of the Spartan Pausanias made them discontented with the Spartan supremacy. Just before the Persian invasion he had been ostracized at the instigation of Themistocles, but in their terror of the Persians the Athenians recalled him, and he appears to have lived to a considerable age in high repute, though in poor circumstances. In Plutarch's time his tomb was still shown at Phalerum. (*Life* by Plutarch. *Herod.* bks. VI–VII.)

3 **Equidem**: *for my part*; a form of *quidem* strengthened by the interjection *e*; cf. *nam* and *enim*. This word is usually found with the first person singular, and, unlike *quidem*, may stand first in its sentence.

**Lȳsimachum**: father of Aristides.

4 **sunt**: equivalent to *vivunt*; cf. § 32; *esse* = *vivere*; § 54, *fuit* = *vixit*.

5 **sepulcra**: *nor am I afraid that by reading the inscriptions on tombstones I shall lose my memory, as the saying is.* Cato says he knew not only the names of his contemporaries, but of their ancestors. These he would often learn by reading the inscriptions on their tombs, probably for the purpose of composing his *Origines*, and this reminds him of a common saying or superstition that reading tombstones hurts the memory. It is not possible to trace the origin of such an idea, which Erasmus (quoted by G. Long) says was a common one. It may perhaps be connected with the early prejudice against writing, as harmful to the faculty of memory, from causing it to be less used. Plato (*Phaedr.* 274–5) refers to this, and Caesar (*B. G.* 6, 14) states that the same prejudice existed among the Druids; and Plutarch (*Numa*, 22) that the same doctrine was taught by the Pythagoreans. That such philosophical doctrines should filter into

popular talk is not uncommon. Inscriptions on tombstones would be probably the earliest form of writing known to the vulgar. We might compare it with the popular idea that to meet a wolf caused dumbness, see Verg. *Ecl.* ix. 54; Theocr. 14, 152. Cicero seems to allude to some similar proverb in *De Fin.* 5, § 3, *veteris proverbi admonitu vivorum memini.* Otto, *Sprichwörter der Römer*, p. 218, believes that these words have no reference to a proverb, but to a superstitious idea that reading the monuments of the past leads one to disregard the present.

**quod āiunt**: *as the saying goes;* cf. *ut dicitur*, § 49.

6 **in memoriam redeō mortuōrum**: *I get a kind of second memory, that namely of the dead.* So far from losing memory by reading sepulchral inscriptions, I refresh it. The expression is a curious inversion of the commoner 'recall to memory'; it speaks of memory as something outside oneself to which one returns. Long quotes *Verr.* 2, 46, *redite in memoriam, iudices, quae istius libido in dicendo fuerit.* Cf. Ter. *Phorm.* 802.

7 **nec vērō**: introducing a general conclusion, *nor in point of fact.*

8 **senem**: here equal to *cum senex esset, because he was an old man.*

**thēsaurum** (θε-, τίθημι): *a buried treasure, where he had hid his money.*

9 **quae cūrant**: *the things that interest them.*

**vadimōnia cōnstitūta**: *appointments at court.* The regular phrase is *vadimonium promittere. Constituere* is used as applicable to both plaintiff and defendant. (Reid.) The plural *vadimonia* is employed as usual when speaking generally and not of a particular case. *Vadimonium* is properly the engagement entered into by a defendant in a civil suit, after the preliminary hearing of the case, to appear on a fixed day to answer to the action. As security for this appearance he either paid a sum of money into court or brought forward securities (*vades*) for his appearance. This 'appointment' was called *vadimonium*, and hence there are numerous phrases which mean to keep or break it, e.g. *v. sistere, v. obire, ad v. venire, v. deserere, ad v. non venire.* It was the necessity of the bore's appearing to answer to his bail that relieved Horace from his tormentor on the Via Sacra (*Sat.* i. 9, 36–75).

10 **quis sibi, cui ipsī dēbeant**: *who owes them money and to whom they owe it*, unlike the old man in the *Clouds* of Aristophanes who had a long memory for his debtors and a short one for his creditors

> ἢν μὲν γὰρ ὀφείληταί τί μοι, μνήμων πάνυ·
> ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ. (484–5.)

§ 22. l. 10 **Quid**: introducing a new point, *again how many things do lawyers, pontiffs, augurs, and philosophers in their old age remember?* Reid supplies *tibi videntur*, and places an interrogation mark after *senes*, then *what do you think of old men as lawyers?*

11 **iūris cōnsultī**: Cicero thus defines a *iuris consultus* (*De Orat.* 1, 212), *qui legum et consuetudinis eius, qua privati utuntur, et ad respondendum et ad agendum et ad cavendum, peritus est.* The compound word, — *consultus* = 'knowing,' 'skilled,' and the genitive *iuris* depending on it, — may be compared with *consultus sapientiae* Hor. *C.* 1, 34, 3. The *pontifices* and *augures* like the *iuris consulti* needed good memories for precedents and definitions, which were often handed down orally, and not committed to writing; though a number of *formulae* were published by Gnaeus Flavius in B.C. 300.

14 **in clārīs et honōrātīs virīs**: *in the case of men of reputation and high place*, *claris* is opposed to *quieta*, *honoratis* to *privata* by chiasmus,

*claris* × *honoratis*
*privata* × *quieta.*

*honorati*, from the word *honor* office, means those who have held office.

15 **in vītā prīvātā et quiētā**: *in the case of a life of leisure and retirement;* it is equivalent to *in vita eorum qui quieti et privati sunt.* The *quietus* is one who abstains from the bustle and excitement of any active career, the *privatus* one who holds no official position.

**Sophoclēs**: *Sophocles*, son of Sophillus, was born about B.C. 496, at Colonus, a deme of Attica. He seems to have been early trained in music, and from the beauty of his person, as well as his skill, was chosen to lead the dance in honor of the victory of Salamis. In 468 he exhibited his first tragedy, defeat-

ing Aeschylus. He lived to the age of ninety, dying in 405. Between 468 and 406, he won twenty victories with his tragedies. He also held certain military and civic offices, being a Strategus in 445, and one of the Hellenotamiae in 443. He is said to have written seventy tragedies, eighteen satyric dramas, besides elegies and paeans; but of these we only have seven tragedies remaining. His character seems to have been distinguished for mildness and amiability rather than strength; and Aristophanes (*Pax*, 698) declares that in his old age he became miserly.

16 **quod propter studium cum**: *and when on account of this devotion to writing.* This story is told of Sophocles in the *Anonymous Life* of him, and in Plutarch *εἰ πρεσβυτέρῳ πολιτευτέον* (c. 3). The part of the *Oedipus Coloneus* which he recited is said to have been the chorus (668) beginning, *εὐίππου, ξένε, τᾶσδε χώρας.*

18 **ā fīliīs**: the story is generally told of the poet's oldest son Iophon alone.

**quem ad modum solet**: *just as by our custom an injunction is wont to be issued against fathers who mismanage their affairs restraining them from the control of their property. Bonis* is ablative, as in the phrase *alicui interdici aqua et igni.* Justinian i. tit. 23 says *furiosi et prodigi, licet maiores* XXV *annis sint, tamen in curatione agnatorum sint ex lege* XII *tabularum.* It is not certain whether it was confined to persons who had children.

22 **eam fābulam**: *the play.*

**in manibus**: *had on hand*, i.e. was still preparing it; cf. § 38, but in § 12 the expression *est in manibus* has a different meaning. The meaning, however, may be that Sophocles came prepared with the Ms. The use of *recitasse* certainly points to this.

**proximē**: *lately, recently.* The story of the attempt of Sophocles' sons to deprive him of his property does not seem to rest on good authority (Vita Anonyma and Valer. Max. viii.), and many critics do not believe that the *Oedipus at Colonus* was the work of his old age, but that it was only revised at that time. His sons seem to have been *Iophon*, by Nicostrata, and *Ariston* by Theoris. (See Mahaffy, *Greek Lit.* 1, p. 279 sq.)

23 **Oedipum Colōnēum**: Oedipus, the son of Laius, being exposed as an infant in consequence of an oracle, was saved and reared. He unwittingly fulfilled the oracle, by killing his father in a fray and wedding his own mother. Finding out that he

had committed these horrible deeds, he blinded himself. He is here mentioned as the subject of a play of Sophocles. The name means 'Swell-foot,' from the thongs with which his infant feet were pierced or tied tightly when he was exposed.

2 **lībērātus**: *he was acquitted.*

§ 23. l. 3 There now follows a list of Greek poets and philosophers who were intellectually active even at an advanced age.

**Hēsiodum**: Hesiod, a native of Ascra in Boeotia. We have three works which pass under his name, *The Works and Days*, a poem on Agriculture, which Vergil regarded as his model for the *Georgics*; the *Theogonia*, a poem on the parentage of the Gods and the origin of the Universe; and the *Shield of Hercules*, a poem on the contest between Hercules and Ares. The genuineness of these poems, the question as to identity of authorship, and the period of Hesiod's own existence, have been the subjects of endless controversies.

4 **Simōnidem**: Simonides, son of Leoprepes, born at Iulis in the island of Ceos—thus called Κεῖος as distinguished from the elder poet Simonides of Amorgos,—b. B.C. 556, ob. 469. He was intimate with Pausanias and Themistocles, and the Sicilian tyrants Theron and Hieron. His chief works, some of which are extant, were *Epinikia*, i.e. songs celebrating victories in the games, hymns, dithyrambs, threni or laments, and sepulchral inscriptions. Perhaps the most famous of the last was his epitaph for the Spartans who fell at Thermopylae [Her. 7, 228; Diod. Sic. 11, 3],

> ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
> κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι,

which Cicero (*Tusc.* 1, 101) translated thus:

> *Dic, hospes, Spartae nos te hic vidisse iacentes,*
> *Dum sanctis patriae legibus obsequimur,*

the last line being probably taken from the Greek as given in Diodorus,

> κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

He died at Syracuse, where he was staying at the court of Hieron. A famous story of how his life was saved by the Tyndaridae, who summoned him from the house of Scopas which immediately afterwards fell down, is told by Cicero in

*De Oratore*, 2, 352. See for an account of his writings, Mahaffy, *Greek Lit.* vol. i. p. 206 sq.

4 **Stēsichorum**: Stesichorus, of Himera, lived about B.C. 630–550, and died at Catana. His poems were lyrical, but upon the subjects of the epic poems of Greece, and written to be sung by a chorus to the accompaniment of music and dancing, in which we see the elements of the Greek drama. Cicero describes his statue at Thermae, whither it had been removed from Himera after the latter's destruction in 408–5. It represented the poet stooping over a book (*Verres*, 2, 86).

6 **Pȳthagoram**: *Pythagoras*, son of Mnesarchus. One of the most famous names in Greek philosophy. The dates assigned to his birth vary from B.C. 608 to 570. Numerous discoveries in arithmetic, geometry, music, and psychology were attributed to him. One of the most famous of the doctrines assigned to him is that of metempsychosis or the 'transmigration of souls.' About 529 Pythagoras settled in Crotona, where his followers formed a club or society, obeying various rules, some of them of an ascetic nature. Cicero says that he died at Metapontum, having first come to Italy in the reign of Superbus (*De Fin.* 5, 4); and that he was the first to describe himself as *philosophus* (*Tusc.* 5, 3, 8). He looks upon him as the founder and father of the Italian school of philosophy, that is of the schools of Magna Graecia (*De Or.* 3, 139). The date of his death is as uncertain as that of his birth; the most commonly received is 497, but it has been put by some as late as 472.

6 **Dēmocritus**: born about B.C. 460 at Abdēra in Thrace, son of Hegesistratus: died about 357. His works are lost, except such fragments as have been preserved by other writers. But among his doctrines was that of the formation of all things from 'atoms,' which Epicurus afterwards adopted with certain differences, and which Lucretius explained in his poem (see especially Lucr. 1, 685). He has usually been called the 'laughing philosopher' (γελασῖνος) from his cheerful view of life, as contrasted with Heraclitus, who wept at the follies of mankind, —

*iamne igitur laudas, quod de sapientibus alter*
*ridebat quotiens de limine moverat unum*
*protuleratque pedem, flebat contrarius auctor?*

Juvenal 10, 28; cf. Hor. *Ep.* 2, 1, 194.

7 **Xenocratēn**: Xenocrates of Chalcedon, born about B.C. 396, died about 314, came to Athens in his youth, and became a disciple first of Aeschines and then of Plato. Cicero (*Ac.* 1, 4, 17) classes him with Aristotle as the two most famous of Plato's pupils. He succeeded Plato's nephew Speusippus in the headship of the Academy. Of his works only fragments remain; but his ethical position may be illustrated by a saying quoted by Cicero (*De Rep.* 1, 2, 3). Being asked what good his disciples obtained from his teaching, he answered 'They get this, — that they do spontaneously what it takes laws to make other people do.'

**Zēnōnem**: Zeno, son of Mnaseas, was born at Citium in Cyprus, about B.C. 350. He came to Athens in 320, and after studying under a number of philosophers, of the Cynic and other schools, he began to teach about 300. He delivered his lectures in the στοὰ ποικίλη, the painted colonnade, from which circumstance his followers took the name of Stoics. He died about 263–259. It is said that having received a slight injury he regarded it as a warning that it was time to be gone, and put an end to his own life. The distinctive doctrines of the Stoic philosophy according to the popular view were that virtue (not pleasure) was the *summum bonum*, and that virtue consisted in living in harmony with nature. Happiness was not an object to pursue, though it naturally resulted from virtue; it consisted in mental tranquillity, which could only be secured by the resolute reduction of all wishes to the minimum. Another doctrine much famed was that 'good' and 'bad' admit of no degrees, a thing is absolutely bad or good. Again, 'goodness' and 'wisdom' were identical, the only 'good' man therefore was the absolutely wise one.

**Cleanthēn**: a Stoic philosopher born at Assos in the Troad, about the year B.C. 300. He succeeded Zeno as head of the school in 264. Some of the peculiarities of his doctrine are discussed by Cicero in various parts of his philosophical writings. He held that the sun was lord of created things (*Ac.* 2, 41, 126); that the mundus (κόσμος) was God (*De N. D.* 1, 14, 37); that the idea of God was impressed in men's minds by the phenomena of nature (*De N. D.* 2, 5, 13–15). He lived to be over eighty years of age.

8 **Diogenem Stōicum**: *Diogenes*, the Stoic, so called to dis-

tinguish him from the Cynic, born at Seleucia on the Tigris, was a pupil of Chrysippus, and the instructor of the New-Academician Carneades. He was born B.C. 238, and died 150. His works are lost, but he is said to have written formal treatises on Dialectic, on the Voice, on Noble Birth, on Laws.

**aut eum quem vīdistis Rōmae**: this refers to the deputation of philosophers from Athens consisting of *Carneades* the founder of the new Academy, *Critolaus* the Peripatetic, and *Diogenes* the Stoic, which came to Rome in B.C. 155 to plead against the award of a large fine to Oropus made by the Sicyonians under the authority of the senate, as compensation for damages committed by the Athenians in a raid upon Oropus in the previous year. The Athenians in their then impoverished state could not pay the 500 talents imposed on them, and sent these philosophers to appeal to the Roman Senate. As Cato opposed these men, it is curious to find Cicero representing him here as admiring Diogenes.

10 **studiōrum agitātiō**: *the active prosecution of their special pursuits.*

§ 24. l. 11 **age**: used in passing to a new subject. Cf. *hoc age, attend to this*, originally sacrificial, and the opposite *aliud agere, not to give heed.*

**dīvīna studia**: i.e. poetry and philosophy.

13 **vīcīnōs meōs**: those "country bred Roman citizens," living near Cato's house at Tusculum, round which the people were Sabines.

**quibus absentibus . . . fiunt**: *who are always present at the more important farming operations.*

15 **nōn percipiendīs nōn condendīs frūctibus**: *neither in the gathering nor in the storing of crops. Fructus* is the general word for all produce. Cf. § 70.

16 **in aliīs**: proleptic; *in other things* except the planting of trees. For neuter adj. used as noun, cf. *ceteris*, § 3.

18 **īdem**: nom. plural.

19 **omnīnō**: *under any circumstances.*

20 **Serit . . . prōsint**. Ribbeck scans as a bacchic (⏑ ⁄́ —) tetrameter:

⏑ ⁄́ —, ⏑ ⁄́ —, ⏑ ⁄́ —, ⏑ ⁄́ —

The final syllable in *serit* is long by the ictus, not as in *versāt*,

§ 1, and *ponebāt*, § 10. If the last foot is a bacchius, the *o* of *saeclo* is short by systole.

**saeclō**: *generation.*

21 **Statius noster**: Gaius Caecilius Statius was an Insubrian Gaul, probably brought like Terence as a captive in war to Rome. Like Terence too, being manumitted, he adopted a name probably from his master who set him free. According to Gellius (4, 20) his servile name was Statius, which he retained as a *cognomen;* just as Terence, being an African captive and being set free by Publius Terentius Lucanus, thenceforth was called Publius Terentius Afer, i.e. he adopted the *nomen* and *praenomen* of his *patronus*, and retained his slave designation as his *cognomen*. Some of the ancient critics thought Caecilius the best of the Roman comic writers (Aul. Gell. 15, 24. Sueton. *Vit. Ter.* 11). Cicero, in the treatise *De Opt. Gen. Or.* § 2, says that he was 'perhaps the best comic writer,' but in a letter to Atticus (7, 3, 10) observes that he was but a poor authority in regard to Latinity. The year of his death is not certain. Caecilius wrote *fabulae palliatae*, i.e. plays from the Greek, like Plautus, Terence and others. Numerous fragments of his plays survive, and may be read in Ribbeck's *Fragmenta*, pp. 29–69.

**Synephēbīs**: 'The Comrades' or 'Fellow-Youths,' the title of a play of Caecilius Statius, based upon Menander's Συνέφηβοι, referred to in *De Fin.* 1, 2, 4 as an excellent specimen of Latin comedy. Menander (B.C. 342–291), from whom Statius borrowed, was the chief poet of the New Comedy.

§ 25. l. 21 **prōdere**: *to produce it for posterity as a trust committed to me for their benefit*, not simply *tradere, to hand it on.*

## CHAPTER VIII.

4 **Caecilius**: i.e. Caecilius Statius.

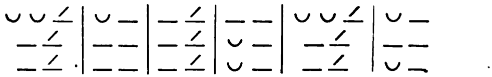
**dē sene**: i.e. in the passage last quoted "*Serit . . . prosint.*"

**saeclō**: dative after *prospiciente* in sense "consulting for."

5 **quam illud**: *than this which follows.*

**Idem**: masc.; *the poet* (Statius) *in this other passage*, just as *idem* is often used where we would use a conjunction and pronoun in repeated mention of the same person. The lines are taken from the *Plocium* (The Necklace) a play of Statius,

based upon one of Menander's (Ribbeck's *Fragmenta*, p. 55). Cf. the speech of Solon to Croesus (Herod. 1. 32), *ἐν γὰρ τῷ μακρῷ χρόνῳ, πολλὰ μέν ἐστι ἰδεῖν τὰ μήτις ἐθέλει, πολλὰ δὲ καὶ παθεῖν.* These lines are iambic senarii.



6 **Edepol**: *very truly*, literally *Ah! god Pollux*, i.e. *e–deus–Pollux*, *de* being the representative of the vocative of *deus*. As an oath, Gellius (*Noctes Atticae*, 31, 6) says that it was used by men and women indifferently, whereas women never said *hercle*, or men *mecastor*.

**nīl quicquam**: the *quicquam* repeats the substantive portion of *nil*; cf. *adulescentulus miles*, § 10.

**vitī**: from *vitium* = *malum*.

8 **quod diū**: *diu* must be pronounced as a monosyllable, or the scanning will be ⏑ ⏑ —, as Tischer.

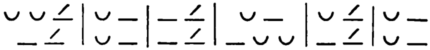
**videt**: the subject is indefinite.

10 **incurrit**: *dashes into*, a metaphor from a chariot collision.

**illud**: *the following*.

11 **vitiōsius**: *more faultily*, *less correctly*.

12 **tum**: *moreover*, evidently continuing some series of remarks on old age. These lines are from the *Ephesio* of Statius, and are also iambic senarii.



Cf. Callimachus (quoted by Stobaeus) *γηράσκει δ' ὁ γέρων κεῖνος ἐλαφότερον | κοῦροι τὸν φιλέουσι· νέοι δέ μιν οἷα τοκῆα | χειρὸς ἐπ' οἰκείην ἄχρις ἄγουσι θύρην.* Gernh.

13 **eumpse**: archaic for *ipsum*; it is subject of *sentire*, and refers to *senex* implied from *senecta*.

**odiōsum**: *unpleasant*, *annoying*.

§ 26. l. 15 **sapientēs senēs**: *the wise when they become old*.

1 **coluntur et dīliguntur**: see Vocabulary.

3 **mē — iūcundōs**: standing for the complete expression *me iucundum esse quam vos mihi estis iucundi.* For the infinitive *esse* (*iucundos*) see grammatical references. *minus* modifies *iucundos.*

4 **sed**: epanalepsis, *but to return to the subject,* after the digression *Et melius.*

**vidētis ut**: *you see to what an extent.* *ut* = *quo modo*; cf. § 31.

**senectūs**: here = *senes* as abstract for concrete, so *cuiusque* = *senis.*

6 **agēns aliquid et mōliēns**: note that these particles with *aliquid* are parallel with *operosa*, and state a constant characteristic of *senectus, and is always tending to the doing of something and the undertaking of something.*

**tāle scīlicet quāle**: *just such a course as and none other than, no more nor less than.* The point is that old age makes no difference proportionately; if a man was idle in youth, so he will be in old age; if active in youth, active in old age.

8 **Quid**: *nay, is it not the case that some are always learning something new* (*ad*); cf. vii. § 22.

**et Sōlōnem**: this, equal to *ut Solo fecit quem,* is parallel to *et ego feci*; cf. γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. Plutarch, *Solon* 9, cf. § 50 *ad fin.* Solon, born about B.C. 638, son of Execestides. He first came forward in Athenian politics in the contest between Athens and Megara for the possession of Salamis, in regard to which he was believed to have inserted a line in the *Iliad* (2, 588) which speaks of Ajax of Salamis ranging his ships with those of Athens. His famous constitution is generally assigned to 594. When the laws were promulgated he left Athens, exacting an oath from the citizens that they would not change them until his return. He remained away for ten years. Some time after his return the constitution was in a measure overthrown by the usurpation of Peisistratus (560). Solon is said to have lived only two years after this revolution which he tried to avert. He is always reckoned as one of the 'seven wise men' of Greece, and the remains of his poetry are of the sort called *didactic* or *gnomic,* giving rules for moral or political conduct in pithy verse.

11 **litterās Graecās**: *Greek literature.* Nepos (*Cato* 3) says that 'though old when he eagerly took up (*adripuerat*) Greek

literature, he made such an advance in it that it was not easy to find anything he didn't know in Greek or Italian history.' This does not appear to mean that Cato knew no Greek until he was old; but that he had made no acquaintance with Greek literature until then. Plutarch (*Cato* 12) tells a story of his visit to Athens, when serving in Greece under Manius Acilius Glabrio against Antiochus, 191, and of his refusing to address the people in Greek, and employing an interpreter, though he knew enough Greek to have spoken it if he had chosen. Cf. Quintilian, 12, 11, 23.

**senex**: *when I was an old man.*

**sic**: not with *avide*, but by itself = *thus*, corresponding with *quasi cupiens* = *like one longing.*

12 **ut ea ipsa . . . quibus . . . ūtī vidētis**: 'which explains my knowledge of the historical precedents which I have just been quoting.' *I devoured Greek literature so eagerly, that those precedents were known to me*, etc.

13 **exemplīs**: = *pro exemplis: as precedents*, not an instance of incorporation.

14 **Socratēs**: Socrates, son of Sophroniscus, a sculptor, and Phaenarte, a midwife, was born at Athens about B.C. 468. He appears to have been brought up to follow his father's occupation, but afterwards to have left it and given himself to study by the help of Crito, a wealthy friend. He performed the various duties of Athenian citizenship; served with conspicuous courage at the siege of Potidaea (432–429), battle of Delium (424), Amphipolis (422). He was in the Senate (βουλή) for 406, and, his tribe happening to be Prytaneis at the time of condemnation of the six generals after the battle of Arginusae, he refused to break the law by putting to one vote the question for the condemnation of all of them. He spent the greater part of his life in philosophical discussion with all classes of men. The people who could not understand or appreciate him maligned and ridiculed him—cf. Aristophanes in the *Clouds*—and finally, in 399, this prejudice resulted in the accusations of Meletus, Anytus, and Lycon against him, (1) of despising the gods of the city, and of introducing new gods, (2) of corrupting the youth. He was condemned to death and perished by drinking hemlock.

**in fidibus**: *with the lyre.*

15 **vellem**: *I should have liked.*
**discēbant fidibus**: sc. *canere* = *to play on.*
16 **antīquī**: *the ancients,* the men of the good old times.
**certē**: *at least,* i.e. as I could not learn the lyre.

## CHAPTER IX.

§ 27. l. 1 **Nē nunc quidem**: *neither at my time of life. Ne* is the reading of most Mss., so Reid because *ne quidem* is needed as *nec quidem* in the required sense is impossible. Others read *nec* for the connection. 'I have at least, though too late for the lyre, devoted some pains to Greek literature. I am not too old for that. Such pursuits are satisfying, and I don't miss the vigor of youth.' This seems to be the train of thought leading up to the second point of his answer to the impugners of old age.

2. **locus**: *topic* or *branch of the accusation,* cf. *locus est argumenti sedes,* Top. 8.

**nōn plūs quam**: *any more than.*

4 **quod est**: *what you have,* sc. *tibi.*

5 **prō vīribus**: *in proportion to your strength, to the best of such strength as you possess.*

**vōx**: *remark.*

6 **Milōnis**: a celebrated athlete of Crotona, who flourished about B.C. 511. According to Pausanias (6, 14), he won prizes for wrestling six times at the Olympic games, one of which was as a boy, six times at the Pythian games as a man, once as a boy. The seventh time he came to the Olympic games to wrestle he was beaten by a fellow-townsman Timasitheus. Marvellous stories of his muscular strength are recounted by Pausanias, who also tells the tale of his death: 'He found a dry timber tree with wedges fixed in it; in order to show his strength he put his hands into the split, when the wedges slipped out, and, his hands being thus caught in a trap, he was devoured by wolves.' See Gellius, *N. A.* 15, 16.

7 **in curriculō**: *in the arena;* properly the chariot racing course.

9 **At**: *ah, well.* This word is often used to begin an exclamation of surprise or emotion. An ellipsis is implied: 'I should like to wrestle once again, but—'

10 **istī**: sc. *lacerti, your arms.*

11 **ex tē**: *te* here has the force of mental ability and power, not merely of person.

12 **Nihil tāle**: sc. *dixit.*

**Sex. Aelius**: Sextus Aelius Paetus, surnamed Catus,—curule aedile B.C. 200; consul 198; censor 193,—an eminent jurist, who is said to have left a work containing the text of the laws of the XII. Tables, with a commentary. This work does not survive, and its exact nature is a matter of some doubt; but Cicero often speaks of him as a most learned jurist, and quotes (*Tusc.* 1, 9, 18) a line of Ennius concerning him,

*Egregie cordatus homo, catus Aelius Sextus,*

and (*De Or.* 1, 56, 240) mentions his *Commentarii de jure civili.* His cognomen *Catus* was given him on the same principle as that on which *Sapiens* was often given as a title to jurists of eminence.

13 **Pūblius Licinius Crassus (Dīves)**: pont. max. B.C. 211, consul 205 (colleague of Africanus). His reputation for legal knowledge caused him to be elected pontifex maximus, though he had held no curule office,—a thing that had happened only once for 120 years,—and in opposition to Fulvius Flaccus and Manlius Torquatus (Livy, 25, 5). Similarly he was censor in 210, though he had not been consul, a distinction which was less uncommon. He was *praetor peregrinus* in 208. After his year of office as consul, he was continued in command of two legions in Bruttium for another year (204), in the course of which he joined his forces with those of the consul Sempronius, who had just been worsted in a skirmish with Hannibal, and the two managed to defeat the Carthaginian in a battle somewhere near Croton, with considerable slaughter. Livy (30, 1) describes him as noble, rich, handsome, physically strong, and *juris pontificii peritissimus.* He died in 183 (Livy, 39, 46).

**modo**: as Crassus' death occurred 33 years before the represented date of this dialogue, *modo* has the force of *nearer our own day* as opposed to *multis annis ante.*

14 **cīvibus praescrībēbantur**: *were set forth for the guidance of citizens.*

15 **prūdentia**: used in the technical sense in which it is

employed in the phrase *iuris prudentia*, "skill in the law," or jurisprudence.

§ 28. l. 16 **Ōrātor**: note the emphasis given to this subject of the dependent clause by its position.

**senectūte**: *by reason of age.*

1 **laterum**: *lungs*, § 9.

2 **omnīnō — sed tamen**: *true — but yet.* Concessive use of *omnino*. Cf. § 76.

**canōrum . . . splendēscit**: *that musical ring.* It seems to refer to the art of properly 'pitching' the voice so as to reach to a distance. In *Brutus*, 66, 234, he says of Lentulus that partly *voce suavi et canora* he concealed his want of oratorical ability. But sometimes he uses *canora* in an uncomplimentary sense of 'sing-song,' 'too highly pitched,' as in *De Off*. 1, 37, 133, of Catulus, *sine contentione vox dulcis nec languens nec canora.* Cf. Plaut. *Poen*. prol. 33, *canora hic voce sua tinnire temperent.* Note the mixture of metaphor occasioned by the use of *splendescit.*

4 **et vidētis**: the adversative use of *et* after the negative, *and yet you see my years.* Cf. *que* in *vixitque* § 13; G. & L. 475, note 1.

5 **sermō**: *style of speaking*, a more general term than *oratio.*

**remissus**: *deliberate*, without hurry or violence; cf. *De Oratore*, 1, 60, 254, where Roscius said that when he grew old he *tardiores tibicinis modos et cantus remissiores facere.*

8 **Scīpiōnī et Laeliō**: *a Scipio and a Laelius.*

9 **senectūte stīpātā studiīs iuventūtis**: *by the eager zeal of studious youth*; *senectute* is abstract for concrete.

§ 29. l. 10 **illās vīrēs . . . ut doceat**: *sufficient vigor for teaching, training, and fitting.*

12 **ad omne officī mūnus**: *for every task demanded by duty.*

14 **Cn. Scīpiō**: Gnaeus Cornelius Scipio Calvus, consul B.C. 222, brother of the Scipio next mentioned. In 218 he was serving as *legatus* to his brother, and was sent by him to Spain while Publius went to meet Hannibal in Italy. He appears to have remained in Spain continuously after that, and shared all the efforts of Publius.

**P. Scīpiō**: Publius Cornelius Scipio, father of Africanus. He was consul B.C. 218, the first year of the Second Punic War. He attempted to stop Hannibal's march in Gaul, but was outstripped

by him. He and his army came by sea to Genoa, met Hannibal at the Ticinus, and were defeated. He was again defeated by Hannibal at the Trebia, where he was forced by his colleague, against his own judgment, to give Hannibal battle. Meanwhile he had sent his brother Gnaeus to Spain to keep up the war against Hasdrubal. After his consulship his *imperium* was prolonged and Spain assigned to him as his sphere of work, (*provincia*); and to Spain he went early in 217, joining his brother near Tarraco, where the latter had wintered. There till towards the end of 212 the two brothers, acting in perfect accord, so conducted their charge as not only to break the Carthaginian interest in Spain, but also to win over the affections of many of the tribes in that country (Livy, 25, 36). Publius took the chief care of the fleet, Gnaeus of the land forces. Both brothers were defeated and slain by Hasdrubal in 212.

14 **avī tuī duo**: i.e. your real grandfather, *Aemilius Paulus*, and your grandfather by adoption, *P. Cornelius Scipio Africanus.*

**L. Aemilius**: (1) Lucius Aemilius Paulus, the father of Macedonicus, who was the real father of Scipio Africanus Minor. He was consul for the first time in B.C. 219, and for the second time in 216, as colleague of C. Terentius Varro, in which year he fell at the battle of Cannae, brought on by the rashness of his colleague. In his first consulship he commanded with his colleague, M. Livius Salinator, in an expedition against the Illyrians, for which he was allowed a triumph. The story of his death at Cannae, and of his refusal when wounded to accept from a military tribune a horse on which to escape, is told in Livy, 22, 49: to this circumstance Horace alludes in C. 1, 12, 37:

*animaeque magnae*
*prodigum Paulum superante Poeno.*

15 **P. Āfricānus**: Publius Cornelius Scipio Africanus, the son of Publius Cornelius Scipio. He served as *tribunus militum* in the battle of Ticinus, where he saved his father's life, and at Cannae. The energy and uprightness of his character seem to have developed early, and to have impressed his fellow-citizens in those days of disaster, for he was elected curule aedile when only 21, in 213. And when, two years later, the fall of his father and uncle in Spain made it imperative to send some

one that could be trusted there, he was sent with pro-consular authority to take the command (211), though he had not as yet been consul. This exceptional measure was justified by the result. He took New Carthage in a single day; and by 206 the Carthaginians were practically driven from Spain. He returned to Rome and was elected consul for 205, and had Sicily assigned as his 'Province.' Scipio early in 204 passed over into Africa, where he was almost uniformly successful; at the end of the year his *imperium* was prolonged 'until he should finish the war.' The Carthaginians, thoroughly alarmed, sent for Hannibal, who reluctantly left Italy. They met at Zama (202). Hannibal was completely beaten, and the Carthaginians had to submit to the severe terms imposed by the victor. In 192 he went as ambassador to King Antiochus, on which occasion he had a conversation with Hannibal at Ephesus. He died at Liternum in 187. He was consul in 205, 194, and censor in 199. He was born in 234, and was therefore only 47 at his death.

18 **etsī**: cf. § 2, where it has also the value of a connective, *and yet*, though *quamquam* is more common in this sense.

19 **adulēscentiae vitiīs quam senectūtis**: *by the faults of youth rather than of old age.* There is no difficulty in taking *vitiis* in the same sense as in §§ 25, 27, and not in that of 'vices,' which does not suit both genitives. What the particular 'faults' of youth meant is shown in the next clause. Reid, however, changes *senectutis* to *senectute*.

20 **effētum**: *worn out*, properly 'that has brought forth,' then 'exhausted by bearing.' For its application to the body of an old man cf. Vergil, *Aen.* 5, 395,

*gelidus tardante senecta*
*sanguis hebet, frigentque effetae in corpore vires.*

§ 30. l. 21 **Cȳrus**: Cyrus the elder was the son of Cambyses by Mandane, daughter of Astyages, the king of the Medes (Herodotus 1, 107). About B.C. 560 Cyrus led down the Persians from their mountainous country and conquered the Medes. His other exploits were the conquest of Croesus, King of Lydia (546), and the capture of Babylon (538), from which city he released the Jews.

**apud Xenophōntem**: i.e. in the *Cyropaedia* (The Education of Cyrus), 8, 7, 6, which is a philosophical romance intended

to describe an ideal prince. *τοὐμὸν γῆρας οὐδεπώποτε ᾐσθόμην τῆς ἐμῆς νεότητος ἀσθενέστερον γενόμενον.*

22 **Xenophōn**: Xenophon was born about B.C. 430, though some say 444, and the length of his life is variously stated at seventy-three and at ninety years. He was in his youth a follower of Socrates and wrote memorials of his conversation both in the *Memorabilia* and *Symposium*. The most famous incident of his life is his participation in the expedition of Cyrus against his brother in 402. He died at Corinth. He edited Thucydides, and wrote a continuation of his history, the *Hellenica*, also the *Cyropaedia*, *Anabasis*, *Memorabilia*, and smaller tracts on various subjects. See § 59.

1 **L. Metellum**: Lucius Caecilius Metellus, consul B.C. 251 and 247, dictator 224. In his first consulship Caecilius held Panormus in Sicily against the Carthaginians and finally made a sally and gained a decisive victory. (Polyb. 1, 40.) After this we hear of Caecilius only casually, he was *magister equitum* to Calatinus in 249, and *pontifex maximus* in 243, in which capacity he seems to have dedicated the new temple to Cybele (Ov. *F.* 4, 348), and was the hero of the famous story of the burning of the temple of Vesta. The Vestals being afraid to venture, he rushed into the shrine forbidden to males and brought out the sacred image (Palladium); he lost his eyesight in the action, but was allowed the privilege of riding to the Senate-house in a carriage, and his statue was placed on the Capitol. We must remember that as *pontifex maximus* the *atrium Vestae* and the Vestals themselves were under his care, and that he had an official residence adjoining. (Ovid. *F.* 6, 437–454.)

2 **cum . . . esset**: depends on the following clause, being concessive in force.

5 **nōn requīreret**: *never wanted* or *never felt the loss of*.

6 **Nihil**: with *necesse*.

7 **id**: i.e. to be garrulous about oneself.

## CHAPTER X.

§ 31. l. 8 **vidētisne**: here *ne* has the force of *nonne*, as in early and colloquial Latin.

**ut**: *how*, § 26.

**apud Homērum Nestor**: long speeches of Nestor in which he says much of himself will be found in *Iliad*, 1, 260 sq.; 7, 124 sq.; and 11, 668.

9 **Nestor**: King of Pylos, represented by Homer, as in the text, to have lived to three times the ordinary age of man. He is the counsellor and referee in all difficulties and dangers in the war, and it is he that, with Odysseus, is sent to try to draw Achilles from his sullen retirement. Cicero quotes him as an instance of the respect which years bring, and that is just the characteristic brought forward in the *Iliad*.

**tertiam . . . vīribus**: *Iliad*, 1, 247 sq.

11 **vēra praedicāns**: *if he spoke the truth;* note conditional force of participle.

1 **Et tamen dux ille**: Agamemnon, *Iliad*, 2, 371.

2 **nusquam**: *nowhere* i.e. in the *Iliad* or *Odyssey*.

**Āiācis**; Ajax, son of Telamon, King of Salamis, one of the Homeric heroes who went on the expedition against Troy. After the death of Achilles he was a competitor for the arms of that hero and being worsted by Odysseus went mad, and imagining he was slaying his rivals, killed a number of beasts. When his madness subsided, and he had found what he had done, he slew himself. In the *Iliad* he is represented as a great warrior next in prowess to Achilles. Cicero here refers to him as an example of brute strength opposed to the wisdom of Nestor.

§ 32. l. 5 **Quārtum agō et octōgēsimum**: *I am in my eighty-fourth year*, not *I am eighty-four*.

6 **vellem**: see note § 26.

**quod Cȳrus**: see § 30.

7 **sed tamen**: *non possum* is implied in the preceding *vellem . . . posse*.

8 **mīles . . . cum tribūnus mīlitāris**: Cato here mentions the various stages of his active life. He was a private soldier (*miles*) in the Hannibalian War (§ 10); he was quaestor in Sicily in 204; as consul 195 he conducted a campaign with harshness though with vigor in Spain; and in 191 he served in the war against Antiochus as *tribunus militum*. Livy (36, 17) calls Cato *consularis legatus*, i.e. a man of consular rank serving in a commander-in-chief's staff. And this doubtless truly describes his position; but would not prevent his serving as *tribunus* nor in any other position assigned him by the consul or proconsul.

10 **cum dēpūgnāvī**: *the time when I actively engaged in the battle at Thermopylae* Notice *cum* purely temporal with indicative. *Depugnare* is properly 'to fight it out.' Here the preposition seems only to strengthen the word and to show that Cato was actually and personally engaged, not merely in the campaign, but throughout the battle itself. Cf. the distinction between *ambulare* 'to walk,' and *deambulare* 'to be taking a walk.'

13 **adflīxit**: *brought utterly to the ground,* used chiefly by Cicero in a metaphorical sense; but cf. *illi statuam istius deturbant affligunt comminuunt.* Cic. *Pis.* 38, 93.

**cūria . . . rōstra**: *the Senate house and the popular assembly.* The *rostra* (plural of *rostrum*), or platform from which magistrates addressed a public meeting (*contio*), was so called from its being adorned with beaks of ships. (*Laelius de Am.* § 96.) The other duties of active life likely to fall on a man in Cato's position are indicated by *amici*, 'private friends,' in whose behalf he would appear (*adesse*) as pleader or witness; *clientes* whom he was bound by a most sacred obligation to protect in law courts and elsewhere; *hospites*, 'guest friends' (πρόξενοι), members of other towns which had formally made him *patronus*, or with whom he had some private tie of hospitality.

**dēsīderat**: this verb *desiderare* means *to long for; egere* above, means *to be without what one needs; requirere* means *to feel the want and then seek to have that want supplied.*

16 **mātūrē fierī senem sī diū velīs senex esse**: the proverb seems to mean only that if you would live long you must early be wise and prudent. Cato objects to it as meaning that a man should give up *active* life betimes if he would keep life long. He thinks "better to wear out than to rust out."

18 **māllem**: *I would have preferred,* i.e. if I had had still any choice in the matter, which being so old now I have not.

19 **convenīre mē**: *to visit me. Convenio* in this sense is an active verb; cf. *Ep. ad Fam.* 6, 19, *tantis pedum doloribus afficitur ut se conveniri nolit.*

20 **cuī fuerim occupātus**: *who has found me preëngaged,* opposed to *otiosus.*

§ 33. l. 20 **At**: *but you will say.* Cf. note on § 21.

21 **T. Pontī centuriōnis**: some centurion famous for strength,

but see Reid, *ad loc.* The *varicosi centuriones* are spoken of by Persius (5, 191) as representatives of brute strength.

2 **Moderātiō**: see Vocabulary.

**modo**: see on § 22.

3 **nē**: the affirmative *ne*, *truly*.

4 **Olympiae**: Olympia was in Elis, in the Peloponnesus, in the valley of the river Alpheus. It was the place where the celebrated games took place in which all who could claim Hellenic blood might take part, and which were held every fourth year. The first year, used as an era, is placed in B.C. 776.

5 **cum . . . sustinēret**: cf. Quint. 1, 9, 5, *Milo, quem vitulum assueverat ferre, taurum ferebat.*

6 **hās**: referring to Milo's physical strength.

8 **dum adsit . . . cum absit**: as *dum* and *cum* are simply temporal, the subjunctives are attracted, through the *utare* and *requiras*.

9 **nisi forte**: cf. § 18, n.

10 **requīrere**: see on *desiderat*, § 32.

12 **aetātis**: here equal to *vitae*.

**tempestīvitās est data, ut . . . habeat**: *each separate season of our life has had assigned to it its particular conditions of seasonableness, so that the feebleness of children as well as the high spirit of youth*, etc. . . . *has a certain natural propriety.* A clause which really gives an exemplification of the preceding statement is put grammatically as a consequence, cf. Cic. 2 *Phil.* § 62, *erat ei vivendum latronum ritu, ut tantum haberet quantum rapere potuisset.*

15 **suō**: *its own.*

16 **percipī**: cf. § 24, for *percipere*, of the gathering of fruit.

§ 34. l. 16 **audīre**: *you are informed*, cf. the Gk. ἀκούειν, the present with force of perfect.

17 **hospes tuus avītus**: *the guest friend of your grandfather*, i.e. Scipio Africanus the elder.

**Masinissa**: son of Gala, king of a tribe of Numidians called Massyli. In B.C. 213 an alliance was made between Syphax, king of another part of Numidia, and the Romans. Thereupon the Carthaginians made an alliance with Gala. The army of Gala was entrusted to Masinissa, then seventeen years old, who overthrew Syphax with great slaughter and drove him into flight (Liv. 24, 48–9); and the next year, having passed over into

Spain, contributed much to the defeat and death of Publius Scipio (212, Liv. 25, 34). He appears to have remained in Spain until 205, when, becoming convinced that success was destined to the Roman arms, he made a secret compact with the Roman commanders, and led his troops back to Africa (Liv. 28, 16). On the death of the father and uncle of Masinissa, who had held the royal power in succession, Mezetulus, a distant kinsman, seized the throne and allied himself with Carthage, and also with Syphax. Masinissa keeping on the side of Rome conquered both, and held his father's kingdom (204). He afterwards aided Laelius in conquering and taking prisoner his rival Syphax 203). Masinissa afterwards was by the gratitude of the Romans rewarded with large additions to his kingdom (201), and from this time forward he was a faithful ally of Rome. The last we hear of him in Livy is in the year 168, when he sent his son Masgabas to assure the Senate that he would supply all that he could for their war in the East. He died twenty years later, in 148, when the younger Africanus was in Africa carrying on the Third Punic War (Appian, *Pun.* 105), leaving it a strict charge with his sons to submit the arrangement of the succession and division of his kingdom to Scipio's direction, whom he had begged to come to him, but who did not arrive in time. Cato speaks of him in 150 as ninety; but if Livy's statement that he was seventeen in 213 be right, he would only be eighty. (Liv. 24, 41).

21 **capite opertō**: Abl. of characteristic, 'to be with covered head,' 'wearing a cap or hat.' In an ordinary way a Roman in and before Cicero's time wore nothing on the head; but on journeys and in bad weather had a kind of hood (*cucullus*) or hat (*pileus* or *petasus*). As late as the time of Augustus we find it mentioned as something noticeable that the Emperor never went out winter or summer without a hat (*non-nisi petasatus*, Suet. 82). Slaves especially were always uncovered, hence *pileos redimire* = 'to purchase freedom.'

**siccitātem**: *freedom from unhealthy humors.* Cf. *Tusc.* 5, 34, 99 (speaking of the effects of a vegetarian diet), *adde siccitatem, quae sequitur hanc continentiam in victu, adde integritatem valetudinis.* Galen, however, speaks of the *siccitas* of old age as preliminary to decay (*De Temper.* 2).

## CHAPTER XI.

5 **Nōn sunt . . . vīrēs**: this acknowledges a weakness of old age only to show how little it should interfere with happiness. This is the reading of the Leyden Ms., favored by Mommsen. Halm, Baiter, Lahmeyer, Sommerbrodt, Reid read *ne sint*, a formula of concession for argument's sake; *grant that age has no strength.*

6 **ā senectūte**: abstract for concrete = *senibus*, for after a fixed age (sixty) men are free from certain duties, e.g. military service; and by general consent certain things are no longer expected of them.

7 **vacat mūneribus**: *is exempt from those duties which cannot be supported without bodily vigor.* Military service supplied the chief *munera.*

8 **nōn modo**: i.e. *non modo non;* the second *non* is omitted before *sed ne quidem;* see grammatical reference.

§ 35. l. 12 **At**: *but you will say*, the objection of the opponent to which the answer is also introduced by *at, at id quidem.* See Vocabulary.

13 **commūne valētūdinis**: *a fault equally belonging to all ill health. Valetudo* is a neutral word, 'state of health'; naturally it is used more often for bad health, as the non-normal state is that which mostly excites remark.

1 **fīlius**: Publius Cornelius Scipio, son of Publius Cornelius Scipio Africanus, was prevented by weak health from taking part in public life. Cicero says he composed some short speeches and some Greek history, written in a very pleasant style (*dulcissime*), and showed great promise as a man of learning. (*Brut.* 19, 77; *De Off.* 1, 33, 81.)

3 **illud**: note agreement with *lumen*, here standing for *ille.* Cf. similar attraction *ea, quae gemma dicitur*, § 53.

8 **vitia**: *drawbacks.* In milder sense as § 25, 27, 35.

**dīligentiā**: here equal to *earnest care and attention.*

§ 36. l. 10 **habenda ratiō**: *we must pay attention to.* Cicero is referring to a Pythagorean doctrine; see the 'Golden Verses,'

> *οὐδ' ὑγιείης τῆς περὶ σῶμ' ἀμέλειαν ἔχειν χρή·*
> *ἀλλὰ ποτοῦ τε μέτρον καὶ σίτου, γυμνασίων τε ποιεῖσθαι.*

12 **tantum**: = *only so much.* Cf. § 69.

13 **nōn**: adversative asyndeton for *et non* or *sed non.*

14 **mentī atque animō**: *the intellect and the soul.*

15 **nam haec quoque**: *for these also are things which,* i.e. the intellect and the soul; notice the neuter plural *haec,* referring to *menti* and *animo.*

16 **Et corpora levantur**: *and whereas our bodies grow gross and heavy from exercise, our souls are lightened and refined by keeping them in action.*

18 **quōs ait**: sc. *esse,* a rare omission with *aio,* though common with *dico* and *appello.* (Reid.)

20 **cōmicōs stultōs senēs**: *the old dotards of comedy,* a passage quoted at greater length in the *Laelius de Am.* § 99.

21 **hōs significat**: *by these he means.* Cf. *salutare,* § 21. and grammatical reference.

**dissolūtōs**: is not our *dissolute,* but rather *careless* and *remiss.*

4 **dēlīrātiō**: *dotage,* a somewhat rare word derived from *delirare,* 'to deviate from the straight line or furrow' (*lira*). Cicero is rather fond of the word *delirare* (*De Off.* 1, 27, 94; *N. D.* 1, 34, 94), but apparently only in one other passage uses *deliratio,* as meaning something more than mere poverty of intellect: *O delirationem incredibilem! non enim omnis error stultitia est dicenda, De Div.* 2, 43, 'aberration of intellect.'

**senum levium**: *of frivolous old men.*

§ 37. l. 5 **rōbustōs**: *sturdy.*

6 **clientēlās**: *so many clientes.* One of the measures of Appius, which would have increased the number of persons regarding him as a *patronus,* was his inclusion of the *libertini* in the lists of the tribes drawn up by him as censor in 312, a measure which got his colleague into some trouble.

9 **auctōritātem . . . imperium**: *influence,* 'full legal power.' The power of a father over his son, and of a master over his slaves, was practically absolute; and, in the latter case at least, was not restrained by public opinion from its fullest exercise. Cato's description of the household of Appius is probably put in his mouth from a study of his own treatise *de re rustica,* where a severe discipline on the part of the *paterfamilias* is often enjoined, and a personal supervision of his establishment: *frons occipitio prior est* (Cato *R. R.* ch. 4).

10 **in suōs**: *over his own household.*

**metuēbant . . . verēbantur**: *his slaves feared him, his children revered him.*

11 **vigēbat in illā domō**, etc.: *the old fashions of our fathers, and their rules of life, were in full action in that establishment. Mos patrius* refers especially to the sternness towards children and slaves characteristic of old Roman life. But the reading is doubtful; Reid, for instance, writes *vigebat in illo animus patrius*, arguing that it is the mental vigor of Appius, not his conservatism, which is in question. To which it may be replied that the maintenance of the *mos patrius* is only mentioned as an instance of his mental vigor in old age.

Sommerbrodt reads: *v. i. illa domo patrii moris disciplina.*

§ 38. l. 12 **Ita enim senectūs honesta est . . . ēmancipāta est**: *in fact old age is respectable just so long as it asserts itself, and maintains its proper dues, and is not enslaved to any one.*

14 **ēmancipō** meant primarily (1) to release a slave or son from the *patria potestas;* then, when one owner delivers to a new, it means (2) the transfer, as of a piece of property, *mancipium;* cf. *De Fin.* 1, 24, 7, *illam severitatem meo filio adhibuit quem in adoptionem D. Silano emancipaverat*, where the new owner is mentioned. Further, as in Plautus, *Bacch.*, 1, 1, 59, *mulier, tibi me emancupo*, I enslave myself to you; I pass the *potestas* of myself into your hands, it has the meaning (3) enslave; cf. Horace, *Epod.* 9, 12, *emancipatus feminae.* Cic. *Phil.* 2, 21, 51. So that it receives finally meanings directly opposed; *to free, to enslave.*

16 **senīle aliquid**: *something of the old man.*

19 **Orīginum**: this is the title of Cato's work on early Roman history, of which there were seven books. The name is due to the character of the second and third books, which treated of the origin of the Italian states. The first book treated of the kingly period, the fourth and fifth of the First and Second Punic Wars, while the sixth and seventh related subsequent history down to the last year of Cato's life.

**Septimus . . . in manibus**: *I am now engaged in composing the seventh book of my Origines.* See note § 22. In the seventh book he inserted, according to Aulus Gellius (13, 25), his own speech which he made against Servius Galba for his treacherous conduct to the Lusitani (B.C. 150). Cf. Nep. *Cato*, 3.

20 **causārum . . . dēfendī**: *of all the famous cases in which I have appeared as counsel.* Note neutral force of *causam defendere.*

21 **nunc cum māximē**: *at this very time.* The expression is elliptical for *cum maxime conficio orationes, nunc conficio.* (Reid.)

22 **cōnficiō**: *I am putting the finishing touches to.* He seems to mean that he is preparing an edition of his speeches. Fragments of about eighty are preserved, but we have no complete speech of Cato's, unless we look upon that given by Livy (34, 1) as genuine.

**iūs augurium, pontificium, cīvīle tractō**: *I am writing treatises on augural, pontifical, and civil law.* The two first are the rules and precedents observed by the colleges of augurs and pontifices. *Ius civile* 'civil law,' is *quod quis populus sibi ius constituit,* as opposed to *ius naturale* and *ius gentium;* that is, it is the law which a particular people have established for their own government. The Roman *ius civile* was held to consist of two parts, law (*lex*) and custom (*mos*): *ex scripto* (i.e. *leges, plebiscita*) *aut ex non scripto* (i.e. *quod usus comprobavit*). Justin. 1, tit. 2.

25 **commemorō**: *I repeat to myself.* He is referring to the rule contained in the so-called 'Golden Verses' of Pythagoras,

> *μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,*
> *πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν·*
> *πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;*
> *ἀρξάμενος δ' ἀπὸ πρώτου ἐπέξιθι· καὶ μετέπειτα*
> *δειλὰ μὲν ἐκπρήξας, ἐπιπλήσσεο· χρηστὰ δέ, τέρπου.*

The object of the Pythagoreans was moral training and not memory exercise, so that *exercendae memoriae gratia* does not refer to them.

1 **curricula**: *places of exercise* or *training,* really *race-courses.* Cf. § 27.

3 **adsum amīcīs**: *I appear for my friends,* i.e. as advocate or witness (*laudator*). Cf. *semper absenti adfui Deiotaro,* 'I always appeared for Deiotarus in his absence,' Cic. *Phil.* 2, 37, 95. *adesse contra Satrium,* 'to appear against Satrius,' Cic. *Ad Att.* 1, 1, 3. *amicis* is dative (*dativus commodi*).

4 **ūltrōque adferō rēs**: *and I take the initiative in bringing before the Senate matters prepared by deep and long reflection.* The presiding magistrate, generally the consul, brought matters before the Senate (*referre rem ad Senatum*), he then called upon (*rogare*) the senators for their *sententia* according to their seniority or rank. In giving this *sententia* it appears to have been the custom for a senator if he chose, to speak on almost any subject. It was in this way that Cato seems to mean that he brought matters before the Senate *ultro*, i.e. without being called upon for them; and thus the celebrated *delendam esse Karthaginem* (see § 18) was brought in so often.

7 **lectulus**: a couch on which a man lay or sat when reading or engaged in literary work.

8 **ācta vīta**: *my past life.*

11 **sēnsim sine sēnsū**: *by degrees and unperceived,* a kind of play on the double meaning of two words derived from the same root, which we might partly represent in English by 'unhasted and untasted.' This sort of jingle is characteristic of proverbial or quasi-proverbial sentences. Cf. *Lael. de Am.* §§ 64 and 79; and for *sensus* cf. *sensus moriendi,* § 74 and *Lael. de Am.* § 12. Cicero joins *sensim* with *tarde* in *De Fin.* 5, 15, 41; and contrasts it with *cursim* in *Phil.* 2, 17, 42. Note the alliteration.

12 **exstinguitur**: *is allowed to die out,* like a candle. Cf. *Lael. de Am.* 78, where it is opposed to *opprimi.*

## CHAPTER XII.

§ 39. l. 13 **Sequitur tertia vituperātiō senectūtis**: see § 15 and § 66, *quarta restat causa.*

14 **quod eam carēre dīcunt**: more exactly, *quod, ut dicunt, careat.*

**voluptātibus**: *sensual pleasures.*

15 **aetātis**: here for *increasing years.*

17 **Archȳtae Tarentīnī**: Archytas was a distinguished Pythagorean philosopher and mathematician of Tarentum who flourished about B.C. 400. Practically nothing is known of him. From Horace (*C.* 1, 28), who calls him *maris et terrae numeroque carentis harenae Mensorem,* it has been supposed that he was drowned in the Adriatic. Stobaeus has a considerable number

of extracts which profess to be from the works of Archytas, especially from the treatise on the 'Good and happy man,' and the passage in the text may be from the same treatise; but these extracts are probably from some later philosopher. Stobaeus, *Flor.* 2, 134–139; 3, 260, etc. A saying of his is quoted in the *Lael. de Am.* § 88. According to Athenaeus (4, 84) he was skilled in playing on the flute, and left a treatise περὶ αὐλῶν.

3 **capitāliōrem**: *more deadly; capitalis* is that which affects the *caput*, i.e. life or status, of a man. When employing the word metaphorically Cicero nearly always uses it in a bad sense, as *capitalis hostis, capitale odium*, etc.; but in *Epist. ad Q.* 2, 11, 4, he speaks of an historian as *capitalis*, a writer of the first rank.

5 **cūius voluptātis**: with *avidae*.

6 **ad potiendum**: sc. *voluptate*.

**incitārentur**: the mood and tense follow the usage in indirect discourse.

§ 40. l. 10 **ad quod suscipiendum nōn . . . impelleret**: *for the undertaking of which the itch for pleasure is not the exciting motive.* Sc. *homines* with *impelleret*. The mood and tense are due to indirect discourse.

12 **flāgitium**: *a shameful deed*, so *sin; facinus* = (1) a deed; (2) *malum facinus*, afterwards, without *malum*, = crime, a milder term than *scelus;* in *scelus* the essential idea is criminal action or purpose, hence it means *crime.*

14 **mente**: *intellect*, νοῦς.

§ 41. l. 16 **dominante . . . rēgnō**: represent the Greek δεσποτεύοντος and τυραννίδι, the former indicating the master of a slave, the latter the rule of an absolute despot. *in regno* is not 'in the kingdom' in the sense in which we use the word meaning the country or dominions of a sovereign, but *under the dominion of, in the absolute power of.* Or we might turn it by saying '*where pleasure is king.*'

19 **fingere animō**: *to imagine a person moved to the highest pitch of sensual pleasure.*

**tantā . . . quanta māxima**: cf. *Lael. de Am.* § 74.

21 **cēnsēbat**: the subject of this verb and of *iubebat* is *Archytas.*

**tam diū dum ita gaudēret**: *that just so long as such pleasure possesses him.* The *dum* might have stood by itself, but

*tamdiu* emphasizes its definiteness; cf. *Pro Fl.* 41, *qui valuit tamdiu dum huc prodiret* and *Cat.* iii. 7.

22 **nihil agitāre mente . . . posset**: *he was incapable of any intellectual process,—could accomplish nothing that required reasoning, nothing that required thought. Ratio* and *cogitatio* are processes included under *mens*. For *agitare* cf. *N. D.* 1, 17, 45, *actio mentis atque agitatio. Tusc.* 5, 23, 66, *mens agitandis exquirendisque rationibus alebatur.*

25 **siquidem**: *if indeed* (implying no doubt), *since.*

**māior atque longinquior**: *excessive and more prolonged.* Cf. *De Fin.* 3, 14, 46, *nec longinquiora brevioribus anteponunt.* The meaning of *voluptas longinquior* is the indulgence in pleasure even beyond the time when it would be regarded as a pardonable youthful indiscretion; *breve sit quod turpiter audes*, said Juvenal (8, 165), thinking of the same thing.

1 **Gāius Pontius Herennius**: a Samnite, and father of Gaius Pontius, who captured the consul Postumius and his army at the Furculae Caudinae in B.C. 321. Livy (9, 1), calls him *prudentissimus*, as opposed to his son, whom he describes as *primus bellator duxque*. This epithet seems to allude to his learning, and would be accounted for by his intercourse with the Pythagoreans, to a tradition of which Cato no doubt refers. Being sent for by his son to advise what should be done with the Roman army, he gave it as his opinion that he should kill them all or let all go free.

**Caudīnō proeliō**: *at the battle in the Caudine Forks* in the Samnite War, 321 B.C.

2 **Sp. Postumius Albīnus**: was consul in B.C. 334 and 321, *censor* in 332, and *magister equitum* (327) to the dictator Marcellus, who was appointed to that office so as to hold peaceful elections (Livy, 8, 16–23). In his second consulship in the Samnite War he was entrapped in a pass called the Caudine Forks by Gaius Pontius. The entire Roman army was compelled to surrender, and Postumius was obliged to agree to the terms demanded by Pontius, which provided for the abstaining of the Romans from all interference with Samnium. The Romans refused to accept the treaty, and Postumius with others, on his own suggestion, was returned a prisoner to Pontius, who justly refused to regard such a measure as putting affairs on the same footing as before. We know that Postumius returned

in safety to the Roman quarters (Livy, 9, 5–10; Cic. *De Off.* 3, 30, 109), but we hear no more of him.

**T. Veturius**: Titus Veturius Calvinus, consul B.C. 334 and 321. In his second consulship he shared with his colleague (see *Albinus*) the disgrace at the 'Caudine Forks,' and with him abdicated his office and was delivered to the *fetiales* to be handed over to the Samnites.

3 **Nearchus**: Nearchus of Tarentum, a Pythagorean, with whom Cato made friends while serving under Fabius when the latter recovered Tarentum in B.C. 209. We know nothing more of him but that he remained faithful to the Roman side. (Plut. *Cat.* 2.)

4 **permānserat**: at the siege of Tarentum. The party friendly to Hannibal treacherously delivered the city into his hands B.C. 212; cf. Chap. iv. 10, 11.

5 **cum quidem . . . Athēniēnsis**: this clause explains *locutum* (*esse*). Plato visited Italy and Sicily on two occasions, but we can hardly believe that he was at Tarentum 349, when he was very old. His last visit was said to have been in 361.

7 **L. Camillō**: Lucius Furius Camillus, consul in B.C. 349, dictator in B.C. 350 and 345 for the formal purpose of holding the Comitia. His colleague in the consulship (nominated by himself according to Livy, 8, 24) was Appius Claudius; see below, *Appius*. In his war against the Gauls the famous contest of Valerius Corvinus was said to have taken place. Camillus was a strong supporter of the patricians against the plebs.

**Appiō Claudiō**: Appius Claudius Crassinus Regillensis, consul for the year B.C. 349, as colleague of Camillus. He died in his consulship while making preparations for war with the Latins and Gauls (Livy, 7, 25). He was a grandson of the *decemvir* Appius Claudius, and was apparently a strong opponent of the plebeian party (Livy, 6, 40 sq.). He had been dictator in 362, appointed on the defeat and death of the plebeian consul Lucius Genucius in a war with the Hernici (Livy, 7, 6).

§ 42. l. 8 **Quōrsus hōc**: *what is the point of all this?* sc. *dicebam* or *dixi*; cf. § 13.

**intellegerētis**: depends on *dicebam* or *dixi* implied with *quorsus hoc*. In § 13, *quia profecto* takes the place of the purpose clause.

10 **habendam grātiam**: *gratitude should be felt. gratiam habere* = *feel thankful; gratias agere* = *give thanks; gratiam referre* = *requite a favor.*

11 **quae efficeret**: *for having brought it about.* The relative with the subjunctive expressing the cause or reason, while the tense is due to the verb of saying implied with *quorsus hoc.*

**ut id nōn libēret quod nōn oportēret**: *that we cease to like that which we ought not to do.* The highest perfection of virtue is when the will and the duty coincide.

13 **ut ita dīcam**: this softens the metaphorical expression, so *quasi* and *quasi quidam.*

**praestringit**: *blinds,* literally *bandages;* cf. *De Div.* 1, 29, 61, *quorum utrumque* (*inopia* and *satietas*) *praestringere aciem mentis solet.* Note *oculos* for *aciem.*

14 **invītus fēcī**: Cato says he did it unwillingly, but no more deserved punishment was ever inflicted.

15 **T. Flāminīnī**: see § 1, note.

**L. Flāminīnum**: Lucius Quintus Flamininus, brother of the foregoing. He commanded the fleet in his brother's consulship, besieged and took Eretria and Carystus, in Euboea, and was on the whole successful. By his brother's influence he was elected consul for B.C. 192, during which year he conducted a desultory campaign against the Ligures. It was in this campaign that the disgraceful crime was committed mentioned in the text, for which Cato righteously removed him from the Senate. (See Livy, 39, 42.) What is astonishing is that the people seem to have condoned it, for they cheered him when he afterwards appeared in the theatre (Plutarch, *Flam.* 19).

16 **senātū ēicerem**: i.e. as censor, one of whose duties was to make up the list of the senators, and turn out any one who had become bankrupt or who had disgraced himself. After the time of Sulla the censors ceased to perform this duty, though apparently, until the law brought in by Clodius B.C. 58, they had nominally the right of doing it; but their *nota* was not final. For instance, the censors of the year 70 removed sixty-four names from the Senate (Livy, *Ep.* 98), but Cicero (*Cluent.* § 120) declares that after standing their trial for the crimes alleged by the censors they returned to the Senate. (See Mommsen, *H. of R.*, vol. 3, p. 360.)

17 **notandam**: the verb *notare, to brand,* used of the action of the censors, so *nota censoria.*

18 **in Galliā**: he served in Gaul when consul; see above.

20 **Titō cēnsōre**: B.C. 189.

2 **Flaccō**: Lucius Valerius Flaccus, who originally induced Cato to come to Rome, was his colleague in his consulship B.C. 195, and in his censorship 184. Whilst his colleague was engaged in Spain he had to fight with the Boian Gauls, whom he conquered with considerable slaughter in the neighborhood of Cremona. Like his colleague also he served as a legatus in the war with Antiochus under Manius Acilius, and was present at the battle of Thermopylae. He became *princeps senatus* during his censorship, and died in 180 in a pestilence which raged in Rome that year.

4 **imperī dēdecus**: *dishonor to his rank as imperator,* thus involving the nation whose *imperium* he held as consul.

**quae . . . coniungeret**: *seeing that it united.*

## CHAPTER XIII.

§ 43. l. 5 **porrō**: *in turn.*

6 **puerōs**: *when boys.*

7 **apud**: *at the headquarters.*

**apud Pyrrhum**: Pyrrhus, king of Epirus, born about B.C. 318, was the son of Aeacides, and as these names indicate, claimed descent from Pyrrhus, son of Achilles. His father was killed in battle when he was a child, and he was brought up by Glaucias, the king of an Illyrian tribe called the Taulantians. He first engaged in a struggle for his father's throne, which he finally obtained in 295, and then in a long war with Macedonia. In 281 he received an invitation from the Tarentines to come over to Italy to aid and lead them against Rome. Early in the next year he crossed with 25,300 men and a number of elephants and defeated the Romans near Heraclea on the Siris in 280. Again at Asculum he fought the Romans, but without decisive result. Being invited to aid the Siceliots against Carthage, he crossed to Sicily and remained there two years without accomplishing much. In the autumn of 276, he returned to Italy at the request of the Italian towns and again fought the Romans in

274, at Beneventum, but suffered a disastrous defeat at the hands of Curius Dentatus, and returned home. In 273 he obtained possession of the kingdom of Macedonia, and, while attempting to get control of the city of Argos, was killed by a tile which a woman threw at him from the roof of a house. Pyrrhus seems to have been a man of gallant and chivalrous disposition, and though willing to enter upon war for the gratification of ambition, he conducted his campaigns without unnecessary cruelty. His conduct in returning the Roman prisoners without ransom left behind him in Italy the good reputation to which Cicero refers in *Lael. de Am.* § 28. *De Off.* 1, 12, 38.

8 **Cineā**: Cineas was a Thessalian by birth, and in his youth had heard the eloquence of Demosthenes (died B.C. 322); he must, therefore, have been past middle age when he came with Pyrrhus to Italy. He was a man of learning and wisdom, and had much influence in the affairs of Pyrrhus, so that much of the latter's success as well as his moderate methods may be attributed to Cineas' good counsel. After Heraclea in 282 Cineas, going as ambassador to Rome, nearly persuaded the Senate to accept his proposals. On his return to Pyrrhus he told him that the Senate seemed to him an assembly of kings, and warned him that the task he had undertaken was almost insuperable. (Plut., *Pyrrh.* 19; Livy, *Ep.* 13.) Cineas was sent to Sicily before his master 479–8, but beyond this fact we hear nothing more of him.

9 **quī sē sapientem profitērētur**: *who presented himself as a public teacher of philosophy.* He means of course Epicurus, who was born in Samos B.C. 342 of Athenian parents, and from his 35th year (306) lived and taught at Athens. He founded the school which bears his name. The important teachings of his philosophy were, in physics, the atomic theory of Democritus as given in Lucretius, *De Rerum Natura*, in ethics, that pleasure is the *summum bonum*, i.e. pleasure not momentary, but final and complete. See Mayor's *Sketch of Ancient Philosophy.*

10 **ad voluptātem esse referenda**: *were to be referred to the standard of pleasure.* This is the popular statement of the famous doctrine of Epicurus that 'the only unconditional good is pleasure; pain is an unconditional evil.' Though Epicurus lived a simple and virtuous life himself, his opponents, and indeed the world at large, maintained that such a doctrine

encouraged immorality; whereas it was a statement of a simple truth, and as modified by his further doctrine had no such tendency. For 'he would have pleasure forsworn if it would entail a greater corresponding pain, and pain submitted to if it holds out the prospect of greater pleasure.' Zeller, *Stoics, Epicureans and Sceptics*, p. 447.

12 **optō**: *to express a wish.*

14 **cum . . . dedissent**: *as having given themselves over to pleasure.*

**vixerat cum**: *had been intimate with.*

15 (1) Publius Decius Mus the elder, is the hero of the Samnite War of B.C. 342–340. We hear of his rescuing the consul Cornelius and his army from a position of peril near Saticula, and receiving for that service a crown from the consul and another from the soldiers (*corona obsidionalis*, Liv. 7, 37). In 340 he was consul, and had to serve in a war with the Latini. Livy tells how at Capua both he and his colleague dreamed the same dream: that a man of superhuman size and dignity appeared, and warned them that on one side the leader, on the other the army itself, must perish. In the battle of Veseris near Mt. Vesuvius, he thereupon 'devoted' himself 'to the Manes and to Earth,' and mounting his horse rode into the midst of the enemy and was killed (Liv. 8, 9). Cicero (*Tusc.* 1, 37, 89) says that a third Decius, son of this last, acted in the same way in the war with Pyrrhus, at the battle of Asculum, B.C. 279.

15 **P. Deciō**: Publius Decius Mus, the younger, was consul in B.C. 312, 308, 297, 295, and censor in 304. He served with success against the Samnites, both as consul and after his year of office as proconsul. In his last consulship he had with his colleague Fabius to serve against the Etruscans, who were assisted by the *Galli Senones*. In the battle of Sentinum, 295, the Roman ranks were breaking and in disorder. Decius, after vainly attempting to rally them, devoted himself like his father (*familiare fatum*, Liv. 10, 28), to the 'Earth and Manes,' and having done so rushed into the thickest part of the foe and perished.

2 **eundem**: Decius.

3 **ēius quem dīcō P. Decī**: note the use of the pronoun, like the article, and the attributive position of *quem dico*.

4 **aliquid quod suā sponte peterētur**: *something that was*

*sought for its own sake*, the *summum bonum* or *τέλος* which was *ὃ δι' αὐτὸ βουλόμεθα*, 'what we desire for its own sake.'

§ 44. l. 7 **Quōrsus**: see § 42; *dixi* is omitted.

8 **Quia . . . quod**: Quia = *because;* quod, *by reason of the fact that . . . in that. Quod* is the usual particle in classical prose; Caesar has only one case of *quia*. See G. & L. 541, note 1. Cf. *Rosc. Am.* 50, 145, *concedo et quod animus aequus est, et quia necesse est.* See A. & G. 156 f.

10 **caret**: *to be destitute of something desirable.*

**extrūctisque mēnsīs**: *tables loaded with food.* There is a notion of vulgar profusion conveyed by *extructis*, 'piled up,' cf. *Pis.* 27 § 67, *extructa mensa non conchyliis aut piscibus sed multa carne subrancida.* In Horace, *Sat.* 2, 6, 104, it is used of the baskets of dirty plates and dishes, *extructis canistris.* Cf. Plautus, *Menaechmi* 1, 1, 25, *ita mensas exstruit . . . standumst in lecto si quid de summo petas.*

12 **Sed sī aliquid dandum est**: *but if any concession is to be made to.*

13 **quoniam**: used in giving evident reasons; see A. & G. 156 f., G. & L. 538, 3.

14 **ēscam**: *bait, allurement;* cf. *ἡδονὴ κακοῦ δέλεαρ.* Plat. *Tim.* 69 D.

18 **C. Duellium**: Gaius Duellius consul B.C. 260, censor 258. In his consulship, being in Sicily in command of the land forces, he found that his patrician colleague, Cn. Cornelius, who was in command of a part of the fleet, had been defeated by the Carthaginians and had lost nearly all his ships. He at once took command of the remainder of the ships, and having caused contrivances (*corvi*) for grappling the enemy's ships to be affixed to his own vessels, he met them off Mylae, W. of Palermo, and defeated them, taking 31 and sinking 14 (Polyb. 1, 22-3). For this success he was awarded a triumph, the first ever gained at sea, and had the perpetual honor granted him which is mentioned in the text. He was a plebeian, which may perhaps account for the harmless vanity with which he availed himself of it. The beaks of the conquered ships adorned the *Columna* which supported the speaker's platform in the *Comitium*, which was thence called *Rostra*. The inscription commemorating it was apparently restored in the time of the Emperor Augustus or Claudius, and that restoration has been

discovered and is now at Rome. We know nothing more of Duellius except that he was formal dictator in 231.

20 **cēreō fūnālī**: the MSS. have either *crebro* or *credo*. *Cereō* is the emendation of Mommsen after Manutius, who favored it as occurring in two MSS. See Reid, p. 173.

21 **prīvātus**: *when out of office.*

§ 45. l. 22 **Sed . . . aliōs**: sc. *commemoro.*

**Ad mē . . . revertar**: cf. *redeo ad me*, § 31.

23 **Prīmum**: here without the *deinde.*

24 **Sodālitātēs**: *clubs.* The meaning is, new societies, were formed at this time, not that the custom was now first introduced. These *sodalitates* seem to have been at first wholly social, and, as we see here, to have originated in a plan of celebrating a national festival by a meeting of friends at dinner. However, the tie between the members was close, for Cicero classes *officia tutelae, sodalitatis, familiaritatis* together (*Verr.* 2, 1, 47, § 94); and sometimes it was carried into politics. *Sodalitium* therefore became the term for the crime of wholesale bribery (*Pro Planc.* 15, 36 and 19, 47), and in 55 B.C. a decree of the Senate was found necessary to order the clubs to disperse under penalty of the members' being prosecuted *de vi* (*ad Q. Fr.* 2, 3, 5). Cn. Plancius was charged with *sodalitium*, under the *Lex Licinia* (passed B.C. 70) and Cicero's speech in his defence is extant. They, however, continued to exist as social unions, for Ovid says that he and Propertius were members of the same club (*Tr.* 4, 10, 46); but as popular elections ceased under the Empire, they lost all political significance. (Mommsen, *H. of R.*, vol. 4, p. 503.)

**quaestōre**: in the year 204 B.C.

25 **sacrīs Īdaeīs . . . acceptīs**: *when the Idaean worship of the Great Mother was introduced.*

**Māgnae Mātris**: Cybele (identified with Rhea, the mother of the gods) was a Phrygian deity, whose worship was introduced at Rome in B.C. 204, in consequence of an oracle obtained from Delphi in accordance with the directions of the Sibylline Books. An embassy was sent to King Attalus of Pergamus, and he presented the commissioners with a black stone which was believed to be the goddess. (See Lanciani, *Ancient Rome* p. 126.) When it came to Rome it was received by P. Cornelius Scipio Nasica as 'the best man,'—in accordance with the order of the oracle.

A festival in her honor was established, lasting six days, from the 4th of April, called the Megalesia. (Ovid, *F.* 4, 249; Livy, 29, 14.)

2 **aetātis**: here equal to *iuventus*; cf. § 39, where it is equal to *senectus;* cf. also § 33, where it has the value of *vita.*

5 **amīcōrum**: placed between the two words to which it belongs; cf. § 1.

6 **accubitiōnem epulārem**: *the reclining at the festal board.*

**quia vītae coniunctiōnem habēret**: *seeing that it involved a union of life.* The subjunctive is due to the fact that the clause represents the thought of *maiores nostri*, not of the speaker.

8 **tum . . . tum**: here *at times . . . at times.* G. & L. § 482, 1.

9 **compōtātiōnem**: *συμπόσιον.*

**concēnātiōnem**: *σύνδειπνον.*

10 **quod in eō genere minimum est**: *the least important point in the matter;* sc. *rerum* with *in eo genere;* in this phase the defining genitive, *rerum*, is regularly omitted in Cicero.

## CHAPTER XIV.

§ 46. l. 13 **tempestīvīs . . . convīviīs**: *banquets at an early hour.* A *tempestivum convivium* was begun before the usual hour, which was three in the afternoon, in order that it might be of longer duration. Excess is thus implied, and finally the term came to mean a debauch.

2 **cum vestrā . . . aetāte atque vōbīscum**: *with men of your age, and, of course, with you especially. atque* is not merely a conjunction; it introduces a clause as naturally following the preceding one.

4 **auxit . . . sustulit**: notice the absence of the disjunctive word. The indicative is also noticeable as simply stating the reason as a fact. Cicero here closely follows Plato, *Rep.* 328 D, *ὡς εὖ ἴσθ' ὅτι ἔμοιγε, ὅσον αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αὔξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἡδοναί.*

6 **cūius . . . modus**: *of which, after all, there is perhaps a certain measure allowed by nature.*

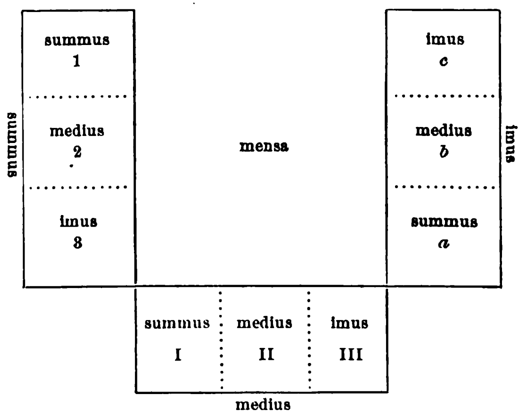
9 **magisteria**: the office of *arbiter bibendi* or *συμποσίαρχος*, which we know from Horace was decided by lot (*C.* 1, 4, 18),

. . . *domus exilis Plutonia; quo simul mearis*
*Nec regna vini sortiere talis*, etc.

and *C.* 2, 7, 25, *Quem Venus arbitrum Dicet bibendi?* Cicero refers to the *leges quae in poculis ponebantur* in *Verr.* 5, 28. Observe the plural *magisteria* in speaking generally, not of one instance, of joining in this custom. Reid, judging from Mommsen's *De Collegiis*, where mention is made of a *magister cenarum* annually appointed to attend to club dinners, believes that some office more important than *arbiter bibendi* is referred to.

**ā māiōribus īnstitūta**: the custom was of some antiquity, and was known among the Greeks also; it is alluded to by Plautus more than once.

10 **ā summō**: *from the first on the triclinium*, that is, from the *summus in summo*, the person who lay at the end of the left-hand couch (looking *down* the table).




The *imus in medio* (III) was the place of honor, the *summus in imo* (*a*) was usually the place of the host. The other places were assigned apparently by occasional or accidental considera-

tions. Cato seems to regard the *summus in summo* (1) as the junior place, and its occupant has to start the conversation, just as the cup circulated from the same place, from left to right; cf. Plaut. *Asin.* 5, 2, 41, *da, puere, ab summo.* A philosophical *symposium* probably occurred seldom in real life (but see Herod. 6, 129), yet it was a favorite form into which to cast philosophical writings. Plato, Xenophon, and Plutarch each wrote a 'Symposium.' Three on each couch was the regular number. To crowd more on them was vulgar; see *Pis.* § 67.

**adhibētur in pōculō**: *is engaged in over the cups.*

11 **et pōcula . . . minūta atque rōrantia**: cups of smaller size providing the wine in driblets, as in Xenophon's *Symposium.* Cato is translating *Symp.* 2, 26, *ἣν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψακάζωσιν . . . οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν ἀλλ' ἀναπειθόμενοι πρὸς τὸ παιγνιωδέστερον ἀφιξόμεθα.* Cf. Eurip. *Ion*, 1179.

12 **refrīgerātiō**: either (1) the cool place where the dinner was held, opposed to the room warmed by exposure to the winter's sun or by artificial means or (2) the artificial cooling of wine, which in the time of Martial and Pliny was accomplished by pouring it through snow (Mart. 14, 103–104; 5, 64; 9, 22, 8. Pliny 19, § 54). The former is certainly better, as the mention of *sol* and *ignis hibernus* as heating agencies seems extraordinary in such a connection. Translate: *and the coolness of the retreat in summer and in turn the warmth of the sun and the winter's fire in winter.*

14 **in Sabīnīs**: *at my Sabine country house,* i.e. at Tusculum; sc. *agris.*

**vīcīnōrum**: depending upon *compleo* according to Draeger, *Historische Syntax*, I., p. 558, or according to Reid upon *convivium.*

15 **ad multam noctem**: *late into the night.* As the ordinary hour for the *cena* was 3 P.M., this implied a very lengthy entertainment.

§ 47. l. 17 **At**: § 21, 23, 35, 44.

**quasi**: marks translation from the Greek; *titillatio* stands for the epicurean *γαργαλισμός*, cf. *N. D.* 1, 40, 113; *Fin.* 1, 11, 39, *Tusc.* 3, 20, 47.

18 **nihil autem molestum, quod nōn dēsīderēs**: *if you don't miss anything, its absence is not painful,* cf. *desiderat,* § 32.

19 **Bene**: sc. *dixit.*

1 **ūterēturne**: *whether he enjoyed.*

**Dī meliōra**: sc. *duint*, for the archaic form is used in this phrase. The story is from Plato, *Rep.* 1, 329.

6 **hōc nōn dēsīderāre**: these words are the subject of the verb *est.*

§ 48. l. 8 **bona aetās**: *adulescentia*, cf. § 45, where *aetas* is used for *iuventus.*

9 **parvulīs**: *insignificant.*

10 **potītur**: due to a desire for variety instead of another *fruitur.*

11 **Turpiōne Ambiviō**: In prose of the good period the order was *praenomen-nomen* and *praenomen-nomen-cognomen*, even in Livy; but when the *praenomen* is wanting, then by the older method, so Cicero, *cognomen-nomen;* by later, so Caesar, *nomen-cognomen.*

**Lūcius Ambivius Turpiō**: the actor whose *grex* performed all the plays of Terence, if we can trust the Prologues. He was an old man at the time of the first representation of the *Heautontimorumenos*, i.e. B.C. 163 (*Heaut.* prol. 43, cf. *Hecyr.* prol. 10 sq.). Tacitus in *Dialogus de Oratoribus* ch. 20, speaks of him and Roscius as representatives of the old-fashioned and severe style of acting.

12 **in prīmā caveā**: *in the front of the auditorium*, i.e. in the front row of seats. The *orchestra* was the level space in front of the stage, the *cavea* was the entire auditorium divided into *cunei*, wedge-shaped sections, by flights of stairs and by *praecinctiones*, concentric aisles or landing places. *Prima, media, ultima* or *ima, media, summa* were the designations of the different parts assigned to the three classes of citizens. In Cato's day there were no permanent theatres, so that we have here an instance of anachronism, as the statements seem to refer to the theatres of Cicero's day.

**spectat**: = θεᾶται, *is a spectator.*

**dēlectātur tantum . . . quantum est**: *gets exactly the amount of pleasure which he ought to get.*

13 **propter**: *close by;* adverbial use.

§ 49. l. 16 **illa**: standing for *illud*, as in Greek ταῦτα and τάδε are often put for τοῦτο and τόδε (Reid). *Animum . . . vivere* forms the explanation of the *illa.*

**ēmeritīs stīpendiīs**: *being discharged*, as though from military service. From the time of the siege of Veii (about B.C. 406) the Roman soldiers received pay, and *facere stipendia, merere stipendia* came to mean 'to serve in a campaign.' When a man had served twenty campaigns in a legion, he became *emeritus*.

18 **sēcum esse sēcumque vīvere**: *to be independent and live to yourself, as the phrase goes.* In *De Off.* 1, 2, 4, we find *tecum* or *secum agere, to be independent*, opposed to *cum altero contrahere*, where Holden quotes Verg. *G.* 1, 389, *et sola in sicca secum spatiatur harena.*

19 **vīvere**: in this and such phrases *vivere* indicates that true enjoyment or use of life which is interrupted by worldly affairs. Cf. *quod me cohortaris ad ambitionem et ad laborem, faciam quidem, sed quando vivemus?* *Ad Q. Fr.* 3, 1, 12.

22 **Galus**: Gaius Sulpicius Galus was consul in B.C. 166. He was devoted to the study of Greek literature, and was an accomplished orator and man of letters (*Brut.* § 78). Among other things he was deeply versed in astronomy or astrology. Cicero (*De Rep.* 1, 14, 21) represents him as explaining the celestial globe, which was the only thing Marcellus accepted from the spoils of Syracuse. Galus once averted a panic in the Roman army in the war against Perseus (Pydna 168), for he warned the soldiers on the previous day of an eclipse of the moon and instructed them that it was only a natural event. (Livy, 45, 37.)

23 **aliquid dēscrībere**: *to draw some astronomical chart*, the technical term for making mathematical drawings; cf. *De Fin.* 5, 19, 50.

24 **oppressit**: *surprised.*

§ 50. l. 1 **acūtīs**: curiously applied by a transfer of application to *studia*, and explained as pursuits which demand keenness of intellect. Reid believes Cicero wrote *acribus*, quoting *De Oratore*, 1, 79, *studium acerrimum.*

2 **bellō suō Pūnicō**: *in his poem on the Punic War.*

3 **Plautus**: Titus Maccius Plautus, the famous writer of comedies. He was born in B.C. 254 at Sarsina in Umbria, and according to Cicero (*Brut.* § 60) he died at Rome in 184, eleven years after the birth of Terence. He was somewhat younger than Livius Andronicus (*Tusc.* 1, 1, 3), and was an old man in 190, when the *Pseudolus* was exhibited. He was free but poor,

and had to work in a mill for his living, and wrote and sold his plays to the *aediles* in the intervals of his work. There are twenty of his plays in existence, which are all (except one, *Vidularia*, now lost) that Cicero's contemporary Varro allowed to be genuine, though at one time as many as 130 were attributed to him (Aulus Gell. 3, 3). Like those of the other comic writers before and after him at Rome, his plays were translated or adapted from the Greek of the authors of the New Comedy at Athens,. Menander, Diphilus, and Philemon; or sometimes, according to Horace (*Ep.* 2, 1, 58), from the writers of the Old Comedy, such as Epicharmus. Varro said of him, 'The muses if they spoke Latin would use the language of Plautus' (*Quint.* 10, 1, 99). See Hor., *Ars P.* 270.

2 **Truculentus**: i.e. the *Grumbler*, } Titles of plays of
3 **Pseudolus**: i.e. the *Cheat*, } Plautus.

**Livium**: Livius Andronicus (it seems doubtful whether his *praenomen* was *Marcus* or *Lucius*) was a native of Tarentum born about the year B.C. 283. When Tarentum was captured in 275, he was brought as a slave to Rome, but afterwards set free by some Livius (perhaps M. Livius Salinator), and took as usual the name of his *patronus*. Tarentum was a Greek town, and Livius found means of supporting himself at Rome by teaching Greek. He published a translation of the *Odyssey* in the Saturnian metre, which Cicero (*Brut.* § 71) declares to be unworthy of a second reading; and also is said to have been the first to weave the rude *Saturae* or medley songs into the form of a play. He afterwards translated Greek plays, an example in which he was followed by other poets, though his own plays, Cicero says, were not worth reading a second time. We hear also of his composing a hymn to Juno to be recited or sung by twenty-seven virgins in a procession, in consequence of some prodigies which occurred in 207; which hymn Livy says was 'perhaps commendable at that rude age, but in our day would be regarded as irregular and unsuitable' (27, 37). He died about 203.

5 **docuisset**: *had brought on the stage.* The meaning is obtained through the custom of teaching the actors the play.

**Centōne Tuditānōque**: note the *que* for the usual *et* which is found regularly when only the *cognomina* occur in the dating formula. C. Claudius Cento, son of Appius Claudius Caecus, and M. Sempronius Tuditanus were consuls B.C. 240.

6 **prōcēssit aetāte**: *continued to live.* *aetate* is ablative of specification; cf. *aetate provehi*, § 10; *progredi*, § 33; *procedere*, without *aetate*, § 70.

7 **pontificiī et cīvīlis iūris**: see on § 38.

8 **hūius P. Scīpiōnis**: *of the present Publius Scipio.*

**Pūblius Cornēlius Scīpiō Nāsīca Corculum**: was the son of P. Cornelius Scipio Nasica, who in B.C. 203 was charged by the Senate as *optimus vir* to receive the Magna Mater, and grandson of Gnaeus Cornelius Scipio, who fell in Spain. He was consul in 172, but resigned because there had been a flaw in the auspices. He was censor in 159, and in his second consulship, 155, served successfully against the Illyrians. From the text we learn that he was elected *pontifex max.* in 150. His great knowledge of jurisprudence gained him the distinguishing *cognomen* of Corculum (the *cor* being regarded as the seat of intellect). He was besides an eloquent speaker (*Brut.* § 79).

8 **hīs paucīs diēbus**: *within the last few days.* The office of *pontifex maximus* or head of the College of Pontifices, was one of great dignity, and generally filled by the leading statesman at the time when the vacancy occurred. There was a residence attached to it close to that of the Vestal Virgins, over whom he had control.

10 **senēs**: *when old men.*

11 **M. Cethēgum**: Marcus Cornelius Cethegus, consul in B.C. 204, was one of the earliest public men who obtained reputation as an orator. Cicero speaks of him thus in *Brutus*, 15, 57: *primus est M. Cornelius Cethegus, cuius eloquentiae est auctor et idoneus quidem mea sententia Q. Ennius praesertim cum et ipse eum audiverit et scribat de mortuo.* He was elected to the College of Pontiffs in 213, and was praetor in 211. Etruria was assigned to him in his consulship, where he prevented uprisings in favor of Carthage by terrifying the Etruscan nobles into flight. The year after his consulship (203) he served as proconsul in the territory of the Insubrian Gauls, near Milan, where he met and defeated Hannibal's brother Mago (Livy, 30, 18). Cethegus died in 196. He is classed by Horace with Cato as affording a standard for the Latinity of that epoch. (*Ep.* 2, 2, 117; *A. P.* 50.)

**Suādae medullam**: *the quintessence (marrow) of persuasiveness.* In *Brutus*, 15, 58, Cicero gives a fuller quotation,

*is dictust ollis popularibus olim*
*Qui tum vivebant homines atque aevum agitabant,*
*Flos delibatus populi suadaeque medulla.*

He thus explains the phrase "*Suadaeque medulla,*" *Brutus*, 15, 59: πειθὼ *quam vocant Graeci, cuius effector est orator, hanc* **Suadam** *appellavit Ennius; eius autem Cethegum* **medullam** *fuisse vult, ut, quam deam in Pericli labris scripsit Eupolis sessitavisse, huius hic medullam nostrum oratorem dixerit.* According to Cicero, Ennius also speaks thus: *Additur orator Cornelius suaviloquenti Ore Cethegus Marcus Tuditano conlega Marci filius.*

12 **exercērī**: reflexive like the Greek middle; see gram. ref.

15 **comparandae**: In negative sentences or in questions looking for a negative answer, and in conditional clauses the gerundive may have force of possibility.

18 **illud Solōnis**: note the article force of *illud; that well-known expression of Solon is of honor to him.*

19 **ut ante dīxī**: in § 26.

## CHAPTER XV.

§ 51. l. 3 **ad sapientis vītam**: *to the ideal life of a philosopher.*

4 **Habent enim ratiōnem**: *For they* (*agricolae*) *have an account with.* A commercial expression.

5 **imperium**: for same idea, cf. Verg. *Georg.* 1, 99, *atque imperat agris;* 2, 369, *dura exerce imperia;* Tac. *Germ.* 26, *sola terrae seges imperatur.*

6 **sed aliās . . . plērumque**: an affirmative statement is implied from the preceding negative clause; i.e. *semper cum faenore.* The coördination *alias . . . alias* is varied by Cicero as here: *alias . . . plerumque;* again *tum alias interdum . . . alias.*

7 **Quamquam**: see on *etsi*, § 29.

9 **vīs āc nātūra**: a common collocation in Cic., explained by some as hendiadys, *the natural force.*

**Quae**: i.e. *Et ea.*

11 **occaecātum**: *hidden; caecus* and *surdus* have double application, *not seeing* and *not seen; not hearing* and *not heard.*

**occaecatum . . . occātiō**: the two words are not connected in derivation as Cato suggests. *occaecatum* (caecus) = hidden; *occatio*, 'harrowing,' from *occa*, 'a harrow,' connected with *acuo*, root *ak-*.

12 **vapōre et compressū suō**: *by its natural heat and pressure.*

13 **herbēscentem viriditātem**: *the green blade starting*, the abstract *viriditas* standing for *viridis herba:* just the converse of the process by which in Vergil e.g. (*Ec.* 1, 53), *frigus opacum* stands for *frigida opacitas.*

14 **nixa fibrīs stirpium**: *supported by the fibres of the stems;* cf. Pliny, *N. H.* 19, 33, *tubera nullis fibris nixa.*

1 **culmō ērēcta geniculātō**: *held upright by its jointed stalk.*

**vāgīnis**: *sheaths*, which enclose the ear. Cp. Varro, *R. R.* 1, 48, 3, *quae primitus cum oriuntur neque plane apparent, qua sub latent herba, ea vocatur vagina, ut in qua latet conditum gladium.*

3 **fundit**: *produces;* cf. *Tusc.* 5, 37, *neque est ullum, quod non ita vigeat interiore quodam motu . . . ut aut fruges fundat aut bacas.*

**spīcī**: with *ordine structam.* Reid construes with *frugem.*

(On the various operations in propagating and cultivating the vine, information will be found in Cato, *R. R.* chs. 32, 33; Varro, *R. R.* 1, 8; Pliny, *N. H.* 17, 152–198 [where he quotes the passage from Cato]. Many passages from ancient and modern authors on the subject are collected, with characteristic thoroughness, by Dr. Holden in his notes to Xenophon, *Oeconomicus*, 19, 9.)

§ 52. l. 5 **Quid ego commemorem**: transition formula; cf. §§ 53, 57.

**ortūs, satūs, incrēmenta**: *the raising, the planting, and the growth.* The plural used, as in *magisteria*, § 46, in general statements.

6 **ut nōscātis**: cf. *ne . . . videar*, § 46. See gram. ref.; the governing clause is to be supplied.

8 **vim ipsam**: *the simple fact of their natural vigor.* The perpetual miracle, as it has been called, of growth.

**omnium . . . ē terrā**: Latin has no one word to comprehend all vegetable products. (Reid.)

9 **quae . . . prōcreet**: *capable of generating;* subjunctive of characteristic.

12 **malleolī, plantae, sarmenta, vīvirādīcēs, prōpāginēs**: These are all technical terms for the various methods of raising vines. **malleolī**, *mallet shoots*, vine-shoots cut with a head or knob and planted in some well-watered ground; cf. Pliny, *N. H.* 17, 170, *solebat capitulatus utrimque e duro surculus seri, eoque argumento malleolus vocatur etiam nunc.* ib. 156, *male in siccis malleolus seritur nisi post imbrem.* **plantae**, *shoots* or *slips* set out in a nursery (*seminarium*); Pliny, *N. H.* 17, 75, *plantas ex seminario transferre.* **sarmenta** are *cuttings* taken when the vine is pruned; cf. Pliny, l.c. *nihil seritur nisi inutile et deputatum in sarmenta.* **vīvirādīcēs**, *quicksets* are any of these which, having been planted out in a nursery, have taken root. They are then transplanted into the vineyard; cf. Cato, *R. R.* 32, *sulcos interponito ibi vivas radices serito.* **prōpāginēs**, *layers*, shoots of the tree bent down and laid in the ground, and only severed from the parent tree when they have struck; cf. Cato, *R. R.* 133, *propagatio pomorum ceterarumque arborum: arboribus ab terra pulli qui nati erunt eos in terram deprimito, extollito, uti radicem capere possint: inde, ubi tempus erit, effodito seritoque recte.* Pliny says that Nature herself pointed this out, for brambles and such trees will, if left to themselves, thus propagate, *rubi namque curvati gracilitate et simul proceritate nimia defigunt rursus in terram capita, iterumque nascuntur ex sese repleturi omnia ni resistat cultura.* This method, though used with other fruit trees, was particularly good with vines, *melius propagine vites respondent*, Verg. *G.* 2, 63. Xenophon compares a layer thus placed in the ground to a reversed Gamma (*γάμμα ὕπτιον*).

14 **Vītis quidem, quae nātūrā cadūca est et, nisi fulta**, etc.: Pliny enumerates five methods of treating vines (*N. H.* 17, 164):

1. When the tendrils are allowed to straggle along the ground. In this case those which seemed fruitful were lifted up and supported by forked sticks (*furcillae*): *eo modo removetur a terra vitis quae ostendit se adferre uvam; sub eam, ubi nascitur uva, subiciuntur circiter bipedales e surculis furcillae*, Varro, *R. R.* 1, 8.

2. When the vine stands without support at all, which Pliny says only happened from lack of materials (*pedamenti inopia*).

3. When each vine has a single and separate support (*adminiculum*), but there is no trellis-work or *iugatio*.

4. When the vines were planted in a row with uprights joined by a support (*iugum*) running along. This was sometimes called *canterius* (lit., "beast of burden"), or *iugatio directa*.

5. When four or more vines were trained over a kind of framework or arbor (*iugo quadruplici*). This was called *iugatio compluviata*, from the *compluvium* or roof of a house with a central opening looking down into the *impluvium*; cf. Varro, *R. R.* 1, 8, 2, *iugationis species duae, una directa, ut in agro Canusino, altera compluviata in longitudinem et latitudinem iugata ut in Italia peraeque.* A good engraving of this sort of *iugatio* from a picture at Pompeii is given in Rich's *Companion to the Latin Dictionary*. The materials of which the trellis-work was made differed in different places. We hear of wooden poles, reeds, ropes, and withes of the vines. (Compare Pliny, *N. H.* 17, 166 with Varro, *R. R.* 1, 8, 2.)

15 **fertur**: middle in force.

**eadem**: brings up the subject to its verb.

16 **clāviculīs**: *tendrils*.

18 **errāticō**: *running wild*.

**ars agricolārum**: abstract for concrete.

§ 53. l. 20 **in eīs**: sc. *sarmentīs*.

**quae relicta sunt**: *which are left after pruning*; cf. Cato, *R. R.* 32, *arbores hoc modo putentur, rami uti divaricentur quos relinques; et uti recte caedantur, et ne nimium crebri relinquantur.*

21 **exsistit**: *springs up*.

**tamquam ad articulōs**: *at what one may call the joints*. Cicero uses *tamquam* with words employed in a metaphorical or unusual sense. But in this case it is scarcely necessary, for *articulus* is the ordinary word for the knots or joints in a cutting; cf. Pliny, *N. H.* 17, 160, *satos malleolos . . . recidere ad imum articulum.*

22 **ea, quae**: obtain their gender by attraction from *gemma*. Cf. **illud**, § 35.

**gemma**: *bud* or *eye*, which Pliny calls an *oculus* and Xenophon (*Oecon.* 19, 10) ὀφθαλμός. This is the original meaning, and not, as Cicero thought, *gem*, or *jewel*. Cf. *Orat.* 81, *De Oratore*, 3, 155.

25 **nec . . . et**: the Latin uses *que*, *et*, or *ac* to connect an affirmative with a preceding negative proposition when the thought is continued.

1 **dēfendit**: *keeps off.*

2 **frūctū . . . aspectū**: ablatives of specification.

3 **ūtilitās**: *its profitableness to man.*

4 **nātūra ipsa**: *the natural phenomena which it presents.*

**adminiculōrum ōrdinēs**: *the rows of uprights;* for the trellis-work, see above on § 52.

5 **capitum iugātiō**: for the meaning of *iugatio* see on § 52. Most editors refer *capitum* to the tops of the *adminicula* or uprights. G. Long (with whom I agree) explains it of the tops of the vines. Cato, *R. R.* 33, 4, seems to use *capita* as equivalent to 'plants.' Cf. also Verg. *G.* 2, 355.

**religātiō**: *the binding* of the vine to the trellis. In the case of young vines, tying had to be carefully attended to in order to prevent the stalks' being broken, — Cato, *R. R.* 33, *vineas novellas alligato crebro ne caules perfringantur.* Id. *quae iam in perticam ibit eius pampinos teneros alligato leviter.* Id. *ubi uva varia fieri coeperit, vites subligato.* In the case of old vines it was to prevent straggling: Id. *vitem bene nodatam deligato recte, flexuosa uti ne sit susum vorsum semper ducito quod eius poteris.* Cf. Pliny, *N. H.* 17, 180 . . . *tunc mergi adligarique, ut sustineatur iugo, non pendeat: vinculo mox adstrictius a tertia gemma adligari, quoniam et sic coercetur impetus materiae, densioresque citra pampini exsultant: cacumen religari vetant.* It took place after the pruning, Verg. *G.* 2, 416, *iam vinctae vites iam falcem arbusta reponunt.*

**prōpāgātiō vītium**: *propagation by layers* (*pro-pango*). See above, § 52.

7 **immissiō**: The meaning of this rare word is not quite plain. It has generally been explained as *allowing to grow* ('Wachsenlassen,' Unger), referring to the shoots spared by the pruning knife (see § 53, *quae relicta sunt*, etc.); it might therefore be translated *setting.* But Harper's *Lat. Lex.* explains it of *grafting*, for which the regular word is *insitio.* The former explanation seems more reasonable, as we have had no mention of grafting, and so important a subject would scarcely be brought in thus casually.

8 **repastinātiōnēs**: *continual turning-up of the ground*, the

generalizing plural. **pastinum,** 'a two-pronged fork,' *pitch-fork.* Cf. Pliny, *N. H.* 17, 169, *solo spisso non nisi repastinato nec nisi viviradicem seri.*

§ 54. 10 **Dīxī in eō librō**: Cato's book *De Re Rustica* or *De Agri Cultura* contains many rules for making and using manure, as in c. xxviii. where he orders the farmer to divide his manure into halves, one to be used for the corn land, the other to be divided between the trees and the meadow land. Again, in cc. xxxvi.–vii. he gives rules for the particular manure which is best for its several uses. In c. lxi he says 'What is the first thing in agriculture? Good ploughing. What second? Ploughing. What third? Manuring.'

11 **doctus Hēsiodus**: a fixed epithet of poets.

12 **cum dē cultūrā agrī scrīberet**: *though he wrote,* i.e. in the Ἔργα καὶ Ἡμέραι, a kind of poetical farmer's guide.

14 **fuit**: = *vixit;* see § 21.

**Lāertēn**: father of Odysseus (Ulysses), who is represented in the *Odyssey,* 24, 226, as living in retirement and cultivating a farm in his son's kingdom, the Island of Ithaca, while Odysseus is absent at Troy and on his subsequent wanderings.

**lēnientem**: *trying to subdue the grief which he was feeling from the absence of his son.* Cf. note on *dividenti,* § 11.

15 **eum stercorantem**: Homer (*Odyss.* 24, 226) says nothing about Laertes' manuring the earth; he says that he was λιστρεύοντα φυτόν, i.e. digging about the plants with a λίστρον (λίσσος, λεῖος), something of the same sort as the *pastinum* mentioned on l. 8. But Cicero is probably quoting from memory; and the two operations of breaking the ground around plants and dunging them go together: cf. Cato, *R. R.* 29, *si ibi olea erit simul ablaqueato stercusque addito.*

19 **cōnsitiōnēs**: *planting in rows or in borders.*

20 **īnsitiōnēs**: *grafting.* Cato (*R. R.* 40) gives directions for grafting of various trees, which he says ought to be performed in the spring and in the afternoon, *luna silenti* (cf. Verg. *Aen.* 2, 255, *tacitae per amica silentia lunae,* but Pliny, *N. H.* 17, 111, reads *luna sitiente,* 'in dry weather' (?)), and when there is no south wind blowing. For the two operations, cf. *alia genera quam plurima serito aut inserito* (*R. R.* 7).

## CHAPTER XVI.

§ 55. l. 4 **prōvectus sum**: *I have been carried away.*

5 **nē ab omnibus eam vitiīs videar vindicāre**: *that I may not be thought to assert its freedom from all faults.* For construction see § 46, § 52. (1) 'to assert a claim to,' hence, 'to assert any one's freedom from another,' *Scipio rempublicam ex dominatu T. Gracchi in libertatem vindicavit, De Cl. Or.* 212. *ab ignotissimo Phryge nobilissimum civem vindicare, Pro Flac.* 40. Hence in a moral sense, *sapientia a libidinum impetu nos vindicat, De Fin.* 1, 46. Hence the legal terms *vindiciae* 'a claim' and *vindicta* 'manumission.' *vindicare* = (2) 'to punish' or 'exact vengeance for,' *T. Gracchi conatus perditos vindicavit, De Off.* 1, 109; *vindicare facinus, Pro Q.* 28; or 'to declare worthy of punishment,' *quae vindicaris in altero tibi fugienda sunt, Verr.* 3, 4.

6 **in hāc vītā**: *in this kind of life*, i.e. in agriculture.

8 **Cūius quidem ego vīllam contemplāns**, etc.: cf. Plutarch, *Cat.* 2. 'Now near Cato's own farm was the cottage that had belonged to Manius Curius who had celebrated three triumphs. He often walked to this cottage and contemplated the smallness of the farm and the meanness of the dwelling-house; and he thought on the man's character, who after becoming the most famous man in Rome, after subduing the most warlike tribes, after having driven Pyrrhus from Italy, and after celebrating three triumphs, used to dig this little farm with his own hand and live in this cottage. And how that it was there that, as he sat by his fireside boiling his turnips, the envoys of the Samnites found him and offered him a large sum of gold: to whom he answered "that a man who could be content with such a dinner wanted no gold; and that he thought it a more honorable thing to conquer those who had gold." Cato considering these things used to return and look over his own farm, his servants, and house, add to his labor and economize in all unnecessary expenditures.'

9 **ā mē**: i.e. *a mea villa;* cf. the use of *apud* with the pronoun, § 3.

§ 56. l. 15 **Poteratne . . . nōn efficere**: *could it fail to render.*

16 **Sed veniō ad**: cf. note on *redeo ad*, § 32.

18 **L. Quīnctio Cincinnātō**: the story is that in B.C. 458, when the Roman army was in danger from the Aequians, Cincinnatus was summoned while engaged in ploughing to become dictator. He ended the war in sixteen days. Again in 439 he served his country on a similar call (Livy, 3, 26); thus he is said to have been dictator twice, although Cicero refers to only one occasion.

1 **dictātōrem esse factum**: we expect *dicere* rather than *facere*, as the dictator was nominated by the consul, not elected.

2 **cūius dictātōris iūssū**: *by whose command when dictator.* The dictator, nominated by a consul on the command of the Senate, immediately superseded the authority of all other magistrates, and his first act was to nominate a *magister equitum*, to be second in command to himself.

3 **Gāius Servīlius Ahāla**: Gaius Servilius Structus Ahala, master of the horse to the dictator Cincinnatus in B.C. 440, by whose order he summoned Spurius Maelius, and on the latter's attempting to escape killed him. (Livy, 4, 14.) According to Cicero (*Pro Dom.* § 86) he was condemned for this by a vote of the centuries, and went into exile, but was afterwards restored to his full rights. Livy, however, asserts that though an attempt was made by a tribune called also Spurius Maelius to prosecute him, the attempt failed (4, 21). Marcus Brutus, the assassin of Caesar, claimed to be descended from Ahala, whom Cicero often mentions (especially after Caesar's murder) with admiration as the slayer of a tyrant. See *Phil.* 2, §§ 26 and 87.

**Sp. Maelium**: Spurius Maelius, an *eques* of great wealth, attempted by largesses of corn to relieve the poor at Rome, who were suffering from a famine in B.C. 440–439, and was accordingly accused by the patricians of aiming at kingly power. Cincinnatus was created dictator, and sent his master of the horse to summon Spurius to answer the charge. He sought the protection of his partisans, and appealed to the people; but was followed and slain by Ahala. This is Livy's story (4, 13–15), which is the same as that which Cicero knew and often referred to.

**adpetentem**: here causal in force.

4 **occupātum interēmit**: *surprised and killed;* the notion conveyed by *occupatum* is that of his being taken off his guard, when engaged in his attempt. According to Livy (4, 14) Ahala killed Maelius in the midst of an appeal to a crowd among whom

he had taken refuge, — *haec eum vociferantem assecutus Ahala Servilius obtruncat.* The participle is in place of a temporal clause.

6 **viātōrēs**: *summoners.* These attendants were one of the classes of *apparitores* who waited on magistrates in Rome. They were organized in corporations. *Lictores* and *scribae* formed other classes of *apparitores.*

7 **agrī cultiōne**: see more common expression below, *cultura agrorum.*

8 **haud sciō an**: *I rather think;* cf. § 74, *incertum an* = *possibly.*

9 **officiō**: opposed to *delectatione*, etc., referring to the practical side, i.e. *practical benefit.*

12 **ad cultum etiam deōrum**: because fruits and victims were offered to the gods. Cato's treatise has also many rules for divine worship. When the master comes home, the first thing he does is *larem familiarem salutare* (c. 2); he is to be the priest in his own establishment, *scito dominum pro tota familia rem divinam facere* (c. 143). The treatise also contains minute directions for the purification of the fields by a *suovitaurilia* (c. 141); for appeasing the country gods on disturbing a *lucus* (c. 139); for offerings to Silvanus in behalf of the oxen (c. 83), and other such matters.

13 **ut . . . redeāmus**: this is absolute, *to become reconciled with.* The governing clause must be supplied; cf. § 46, *ne . . . videar* (Gram. Ref.), where we find similar construction and similar sentiment, and § 52.

**quīdam**: those who bring the third charge against old age.

14 **in grātiam redeāmus**: *that we may become reconciled.*

15 **Semper enim . . . locuplēs est**: Cato puts forward as the great benefit of agriculture its *pius quaestus stabilissimusque* (*R. R.* 1); and he lays special stress on the necessity for the personal presence and attention of the *paterfamilias*, the *bonus assiduusque dominus* of the text. When he comes to his country place he is to go round and examine everything, to inspect the work done, the state of the slaves, the accounts of the bailiff (*vilicus*), the register of the vineyard and oliveyard, the flocks, the implements, and the wool. If he does this frequently, *fundus melior erit, minus peccabitur, fructi plus capies. Frons occipitio prior est* (*R. R.* 3–4).

17 **porcō . . . gallīnā**: taken collectively.

18 **Iam hortum . . . appellant**: *moreover, farmers themselves speak of their garden as their second flitch*, i.e. that which they have in reserve. Cato (quoted by Gellius 13, 25) uses *succidiae* in the sense of 'murder.' Varro (*L. L.* 5, 110) supposes it to be composed of *sus*, *caedo*, because the pig was the first animal killed and salted. But it seems more likely that being derived from *sub* and *caed* it is opposed to *hostia praecidanea*, 'the victim offered *before* a religious rite.' Cato, *R. R.* 134. Gellius, 4, 6.

19 **Conditiōra facit haec**: *gives these employments a relish;* cf. *condīta*, § 10.

20 **supervacāneīs operīs aucupium atque vēnātiō**: *fowling and hunting by the use of time free from routine work*, i.e. by means of labor that is over and above the ordinary toil of the farm. Cicero defines *supervacaneus* as *usum non habens* (*N. D.* 1, 100).

§ 57. l. 23 **Brevī praecīdam**: sc. *sermonem*, cf. *Ad Her.* 4, 67, *si cum incipimus aliquid dicere praecidimus. Acad.* 2, 133, *praecide, inquit, statue aliquando quidlibet.*

24 **ūsū . . . ōrnātius**: ablative of specification. See n. xiv. § 53.

**ad quem fruendum**: this construction of *fruendus* with an accusative is perhaps a survival of the usage, which Plautus, Terence, and the older writers followed, of construing *fungor*, *fruor*, *utor*, etc., with either accusative or ablative. Thus Cato, *R. R.* 143, writes *vicinas aliasque mulieres quam minimum utatur.* In the later writers the usage seems confined to the gerund, thus Ovid, *Ep.* 1, 50, writes *virque carendus abest*, and *Ep.* 20, 118, *servetur facies ista fruenda mihi.*

3 **salūbrius**: *with greater regard for health.*

§ 58. l. 4 **Sibi habeant**: sc. *adulescentes; let the young by all means keep.*

5 **clāvam et pilam**: *the single-stick and ball.* The *clava* was a wooden sword or club used in the sham fight with a *palus* or post set up to represent an adversary. (See Becker's *Gall.* p. 404.) The *pila* is put generally for several games of ball; for which see Becker, l.c. Plautus (*Bacch.* 3, 3, 24) enumerates these various forms of exercise with others:

> *Ibi cursu, luctando, hasta, disco, pugilatu, pila,*
> *saliendo sese exercebant.*

5 **natātiōnēs atque cursūs**: *the swimming bath and the running path.* Old men, as in the sentence above, will still enjoy the refreshment of the cold bath; but swimming in the open bath or pond may be left to the young. *Cursus* refers to the common mode of exercise before plunging into the swimming bath. (Dr. Reid emends *natationes* by *venationes;* but it will be noticed that Cato is enumerating the various forms of *exercise*, especially those taken just before the bath. *Venatio* is a country pursuit followed partly for exercise, indeed, but more for sport or the actual game obtained (§ 56), and is hardly in place here; though *Laelius de Am.* 74 would seem to favor it).

6 **tālōs et tesserās**: *dice;* both words describe a particular kind of dice used in playing *alea*, representing the Greek ἀστράγαλοι and κύβοι respectively. *Tali* were marked on four faces 1 and 6, and 3 and 4, the other two being somewhat curved, and four were used in playing. *Tesserae* were like our modern dice, and three were employed in a game. See Becker's *Gallus*, p. 499, and Smith's *Dict. of Antiq.* It was a game entirely of chance, cf. *Quid enim sors est? idem prope modum, quod micare, quod talos iacere, quod tesseras, quibus in rebus temeritas et casus, non ratio nec consilium valet. De Div.* 2, 85.

7 **id ipsum ut lubēbit**: *nay, even that is just as they please.* (The old reading *utrum* for *ut* was unintelligible. Dr. Reid conjectured *ut*, in which he had been anticipated by Henry Allen (Dublin, 1852), who is followed by G. Long. It appears also to be the reading of more than one Ms.) Sc. *faciant.*

## CHAPTER XVII.

§ 59. l. 9 **Xenophōntis librī**: Xenophon, besides writing history, wrote smaller works on domestic economy, Οἰκονομικός; on horses, περὶ Ἱππικῆς, and on hunting, Κυνηγετικός.

10 **ut facitis**: cf. Cic. *Tusc.* 2, 26, 62. *Itaque semper Africanus Socraticum Xenophontem in manibus habebat.*

11 **quī . . . quī**: the first relative clause is parenthetical, hence no connective.

12 **Oeconomicus**: 'the economist,' the man skilled in domestic economy, the management of an estate (οἶκος).

15 **cum Critobūlō**: the dialogue 'Oeconomicus' professes to

be a report by Xenophon of a conversation which he heard between Socrates and Critobulus. The passage, of which Cicero gives an abbreviated translation, is as follows (*Oecon.* 4, 20–25):

*οὗτος τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, . . . καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη. ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν τὰ δένδρα εἴη, δι' ἴσου δὲ πάντα πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς εἴη, ὀσμαὶ δὲ πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν· ἀλλ' ἐγώ, ὦ Κῦρε, πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων. ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ εἰπεῖν· ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, ἃ καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτόν· καὶ ἰδὼν τῶν τε ἱματίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὀσμῆς αἰσθόμενος καὶ τῶν στρεπτῶν καὶ τῶν ψελίων τὸ κάλλος καὶ τοῦ ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν. . . . Δικαίως μοι δοκεῖς, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς.*

13 **ut intellegātis**: there is an ellipsis of the governing clause, as 'I say this that.' See note on **ut redeamus**, § 56.

**rēgāle**: *worthy of a king. Regale = quod regem decet, regium = quod regis est*, i.e. characteristic of kings. — Meissner.

15 **Critobūlus**, son of Criton, being addicted to pleasure and extravagance, was commended by his father to Socrates, that he might be cured of these vices by his teaching. He became a most devoted follower of Socrates, and was with him at his death. See Holden on Xen. *Oecon.* 1, 2.

**Cȳrum minōrem, Persārum rēgem**: *Cyrus the Younger, prince of the Persians.* The younger son of Darius II (Nothus) was invested by his father with the provincial government or satrapy of Lydia, Greater Phrygia, and Cappadocia in B.C. 408–7, for the express purpose of taking energetic measures against Athens, a task which he carried on with energy for three years, supporting the Lacedaemonians with money and other aids. In 404, at the death of Darius, Artaxerxes, his brother, succeeded to the throne. Thereupon Cyrus collected a large army,

and in 401 started for Babylon to seize the Persian throne. He met his brother at Cunaxa on the Euphrates and fell in battle. The Greek mercenaries who had really been the actors in the battle escaped under the command of Xenophon to the shore of the Black Sea at Trapezus, whence they returned to Greece. Xenophon, in *Anabasis*, 1, 9, describes Cyrus as a man of extraordinary talent and industry even from boyhood.

17 **Lysander**: a Spartan who was *navarchus* in B.C. 404, when he destroyed the Athenian fleet at Aegospotami. He was the son of Aristodicus, a man of good family but of small means. He did not become conspicuous until the second half of the Peloponnesian War, i.e. after 415; but his movements after that time about the coast of Asia, his friendship with Cyrus, and the respect which his vigor and honesty inspired among the allies, contributed much to the fall of Athens. After Aegospotami he sailed leisurely to Athens and blockaded the Piraeeus. In a few months he reduced it to surrender, and compelled the citizens to allow the long walls to be pulled down. It was under his influence that the Thirty Tyrants were set up in Athens, and if he had not been thwarted by the Spartan king he would in all probability have defeated the patriotic party in the Piraeeus, who under Thrasybulus drove the Thirty out. He fell in battle at Haliartus fighting against the Thebans, in 395. Xen. *Hell.* 2, 2 and 3, 15, 16. See Plutarch's *Life of Lysander*.

18 **Sardīs**: accusative plural, denoting limit of motion.

1 **commūnem atque hūmānum**: *affable and polite*, Cicero's paraphrase of *φιλοφρονεῖσθαι*. *Communem* has been corrected to *comem* in some Mss. and editions. But *communem* conveys better the idea of a superior putting himself on a level with an inferior, cf. *Laelius de Am.* § 65; and the confusion between the two words is naturally frequent in abbreviated writing. See for an instance Ter. *Heaut.* 412.

2 **quendam cōnsaeptum agrum dīligenter cōnsitum**: a paraphrase of the one Greek word *παράδεισον*, which Xenophon introduced from the East to describe the parks and pleasure grounds of Asia.

4 **prōcēritātēs**: plural of abstract noun, because of the several trees. Cf. such an expression as *adventūs imperatorum, the arrival(s) of the generals.*

5 **dērēctōs in quīncuncem ōrdinēs**: *the rows of trees arranged*

*in the quincunx.* In original meaning *quincunx* = *quinque — unciae*, i.e. five-twelfths of any unit. Cicero translates freely the Greek ὀρθοὶ οἱ στίχοι and εὐγώνια πάντα by the idea of arrangement for trees prevalent in Italy. The *quincunx* was the arrangement of three rows so that the trees fell into groups of five:

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*   *   *   *   *
  *   *   *   *
*   *   *   *   *
```

Vergil (*G.* 2, 279 sq.) compares it to the method of arranging cohorts on the field of battle, the *triplex acies* of Caesar.

9 **dīmēnsa**: the deponent *dimetior* has a pass. participle. Cf. *adeptam*, § 4 and note.

12 **istārum arborum**: *of the trees you see before you.*

14 **aurō multīsque gemmīs**: ablatives of characteristic. The Persians wore gold bracelets and necklaces. The dead bodies cast ashore after the battle of Salamis were περικείμενοι ψέλια χρυσᾶ καὶ στρεπτούς, Plut. *Themist.* 18; and the *ornatus Persicus*, by which Cicero translates τῶν ἱματίων τὸ κάλλος, was proverbial in Rome. So, when he wishes to describe a gorgeous feast, Horace says (*C.* 1, 38) *Persicos odi, puer, apparatus*, etc.

§ 60. l. 18 **impedit**: sc. *nos.* This omission is regular after verbs of hindering with a *quominus* clause.

20 **M. Valerium Corvīnum**: Marcus Valerius Corvinus, consul B.C. 348, 346, 343, 335, 300, 299, dictator 342, 301. This remarkable man got his name of Corvinus from his contest with a huge Gaul, in which he was assisted by a crow, *corvus*, which flew in the face of his antagonist, 346, Livy, 7, 26. He commanded with success against the Volscians, Samnites, and Etruscans. In 300 he brought in a law which confirmed, under more stringent sanctions, the right of the Roman citizen to *provocatio* before suffering blows or death. According to Livy, 7, 25, he was twenty-three when first elected consul. His birth would therefore date in 372, and he would be in his seventy-fourth year in his sixth consulship. He lived nearly thirty years after this, dying about the year B.C. 267. Cicero miscalculates the number of years between his first and last consulship.

21 **perdūxisse**: sc. *studia agri colendi.*

22 **esset** = *viveret*.

**āctā iam aetāte**: abl. absolute.

24 **quantum spatium . . . voluērunt**: at the age of forty-six a Roman was free from the obligation to military service, which began at seventeen. A man's age, therefore, was thus divided:

1—17 puer, 17—30 adulescens (30 was the *quaestorian age*),
30—45 iuvenis, 45—60 senior, 60— senex.

25 **senectūtis initium**: *the aetas seniorum. Senectus* is thus used in the general sense from forty-five years, while speaking exactly it began at sixty. See above and note, § 4.

1 **cursus honōrum**: *the period during which he held official positions.* Marcus Valerius Corvus was consul for the first time in B.C. 348, and for the sixth time in 299. But in the latter year he was in office for part of the year only, being *consul suffectus* on the death of T. Manlius Torquatus. But if we take his last (or fifth) complete consulship in 300, Cicero's calculation will be exactly right. The *cursus honorum* here applies simply to the consulship. It regularly denotes the official career, i.e. the quaestorship, aedileship or tribunate of the plebs, praetorship, consulship. It had its widest application in the empire when it referred not only to the offices of the senatorial order, but to those of the equestrian order and those open to the plebs or lower class as well.

**atque hūius . . . minus**: *the last part of his life was happier than the middle, because he had more influence and less labor;* meaning, I suppose, that his last two consulships, when he was more than eighty-five, must have been more honorary than active.

3 **apex**: properly the twig bound with wool set in the cap of the *flamines* and *salii*. Here figuratively for *the chief glory*.

§ 61. l. 5 **A. Atīliō Cālātīnō**: Aulus Atilius Calatinus was consul in B.C. 258 and 254, and dictator 249, censor 247. His *cognomen* means an inhabitant of Calatia in Campania. In his first consulship he fought against the Carthaginians in Sicily with some success. In his second consulship he captured Panormus. Cicero (*De Rep.* 1, 1, 1) classes him with Duellius and Lucius Metellus as having freed Rome from the terror of Carthage.

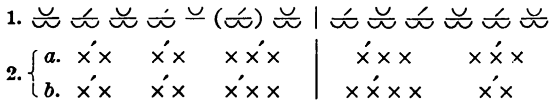
**quanta**: *auctoritas*.

**in quem . . . ēlogium**: *in whose honor there exists this inscription; elogium* is the term for a sepulchral honorary inscription or epitaph. Gk. ἐλεγεῖον. Do not translate as *eulogy*, which is *laudatio*.

6 **plūrimae . . . virum**: the tomb of Calatinus with this inscription was on the Appian Road, see *Tusc.* 1, 13, *an tu egressus porta Capena, cum Calatini, Scipionum, Serviliorum, Metellorum sepulcra vides, miseros putas illos?* In *De Fin.* 2, 116, the inscription begins *Unum hunc*, etc. It seems to have been a common formula on tombs. See the inscription on the tomb of Lucius Scipio, which begins Honc . oino . ploirume . consentiont . *Romai* . duonoro . optumo . fuise . viro. That is, *Hunc unum plurimi consentiunt Romae bonorum optumum fuisse virum.*

7 **populī**: construe with *virum*, not *gentes.*

**carmen**: *the inscription.* The old monumental inscriptions are in Saturnian verse, the old Italian metre, explained either (1) on the principle of quantity, or (2) on that of accentuation:



i.e. there are three theses in the first half and generally three in the second. Sometimes, too, in the latter case, there is an acrusis in the second half.

8 **gravis**: *influential.*

**cūius de laudibus . . . esset**: *since he was one about whose praises.*

9 **esset cōnsentiēns**: see note on *agens aliquid*, § 26.

**Quem virum nūper P. Crassum**: the order indicating the construction is *vidimus P. Crassum, pontificem maximum* (*esse*) *quem virum. Vidimus* is used, like verbs of naming, making, taking, choosing, showing, with two accusatives.

10 **nūper**: the meaning depends on the context, like words in § 27.

11 **M. Lepidum**: M. Aemilius Lepidus was consul B.C. 187 and 175, pontifex maximus 180, censor 179, also princeps senatus for six times. He died 152.

12 **Paulō**: *L. Aemilius Paulus.*

13 **Māximō**: Q. Fabius Maximus, Cunctator, see §§ 10–12. **sententiā . . . in nūtū**: not only when they gave *a formal vote or made a set speech* in the Senate, but when by *look or gesture* showed their opinion.

15 **honōrāta**: having held public office.

## CHAPTER XVIII.

§ 62. l. 18 **omnī**: not *tota*, which would mean 'my speech as a whole.'

19 **fundāmentīs adulēscentiae**: subject. gen., *the foundations which youth lays.* That is to say, the habits of youth which secured a healthy body and vigorous mind for age. Cf. § 29.

3 **quae sē ōrātiōne dēfenderet**: *if it required a speech in self-defence;* i.e. if it did not justify itself by patent facts, and so require no defence. (Some have proposed to read *canitie* for *oratione.*) The tense is in accord with *dixi*—as is usual in Latin—and not with *efficitur.*

**cānī**: sc. *capilli.* Reid compares *calda* (sc. *aqua*), *laurea* (sc. *corona*), *natalis* (sc. *dies*), *Latinae* (sc. *feriae*), etc.

4 **repente**: *off-hand, without preparation;* exactly in the same sense as that in which Terence uses the word when he says that people accused him of taking up play-writing without previous training, *repente ad studium se adplicasse musicum.* Ter. *Haut.* 23.

5 **frūctūs auctōritātis**: the genitive in apposition, *the reward which consists in influence.*

§ 63. l. 7 **levia atque commūnia**: *unimportant and commonplace. Communis* is used in a different sense in § 59. Here it means what is shared in by all, and which therefore possesses no special or individual value.

8 **dēcēdī adsurgī**: *to have place given on the road and to have people rise when you come into a room.* Impersonal use.

**dēdūcī redūcī**: *to be conducted to and from public places by friends and clients.* Lahmeyer quotes Valer. Max. 2, 1, 9, *iuvenes senatus die utique aliquem ex patribus conscriptis ad curiam deducebant, affixique valvis exspectabant, donec reducendi etiam officio fungerentur.* See also *Laelius de Am.* § 12.

9 **optimē mōrāta** = *cum optimis moribus.* The *mores* of a

state are the unwritten habits and customs which accompany and cause good laws. So, in an individual, *bene moratus* is not only a good man, but one whose goodness is practically displayed in his habits. Cf. *De Or.* 3, 184, *probus, bene moratus, et bonus vir.*

12 **Lacedaemonem**: *Sparta.*

15 **Quīn etiam memoriae prōditum est**: I do not know where Cicero got this famous story. It reads as though he were translating. The contrast between the Spartans and Athenians in their treatment of the aged is referred to by Socrates in Xen. *Mem.* 3, 5, 15.

**lūdis**: this ablative denotes the time. The games alluded to were those in honor of Athena, held every four years in July.

18 **quī lēgātī cum essent, certō in locō cōnsēderant**: *who as ambassadors had taken their seats in the place reserved for them.* Special seats in the theatre at Athens were assigned as a mark of honor to various persons and for various reasons, and among others to foreign ambassadors. See the passages quoted by Liddell and Scott, s.v. *προεδρία.*

§ 64. l. 22 **multiplex**: *again and again renewed.*

22 **dixisse . . . quendam**: the indirect discourse is interrupted at *qui*, but controls again in the next sentence. *Dixisse* is continued with *proditum est.*

23 **in nostrō collēgiō**: i.e. the college of augurs. That Cato was a member of the college is probable, though it is not mentioned by other authors.

25 **antecēdit**: sc. *alios.*

**sententiae prīncipātum**: *the right of giving his vote first.* In the Senate the *consulares* were asked for their *sententiae* in order of seniority, not strictly of age, but of office.

1 **honōre**: i.e. as to office.

2 **quī cum imperiō sunt**: *those who have imperium*, i.e. those holding offices to which *imperium* is attached; i.e. consuls and praetors. Election to office by the centuries or tribes gave those elected *potestas*, the amount of which differed in the different offices. But *imperium* could only be bestowed by the formal vote of the *comitia curiata*, a vote which was only taken for the higher officers. A man thus armed was said *cum imperio esse*, or when actually engaged in administering the office in the city *in imperio esse.*

3 **quae sunt voluptātes . . . comparandae**: *what are the sensual pleasures which can be compared?* etc. Cf. note on § 50.

4 **praemiīs auctōritātis**: *the reward of influence, the reward which is personal influence*, a genitive in apposition.

5 **Quibus**: sc. *praemiis auctoritatis*. Cf. § 60, *ad fin.*

6 **fābulam aetātis**: *the drama of life*. See § 5.

7 **corruisse**: *to have broken down*, and so be hissed off the stage (*explosus*).

**histriōnēs**: *histrio* is from an Etruscan word *hister*, Latinized on the analogy of *ludio*, the earliest actors having been brought from Etruria. When the rough dances and songs of the early Roman stage were improved by the introduction of Greek plays, the actors were naturally often spoken of by a Greek name. Hence Cicero (*Pro Rosc. Com.* 30) contrasts a *pessimus histrio* with a *bonus comoedus*.

§ 65. l. 9 **At**: see on §§ 21, 33, 35, 44, 47.

**difficilēs**: cf. § 7, *ad fin.*

10 **sī quaerimus**: *if we seek the truth*; colloquial, like *if we really want to know*.

**mōrum**: *of character*. Cf. § 7.

11 **mōrōsitās**: Cicero (*Tusc.* 4, 54) derives *morosus* from *mores*, which would give the idea of *whimsical, humorous*. Plautus (*Trin.* 3, 2, 43), after his manner, plays on the similarity of sound, *amor mores hominum moros et morosos efficit*.

12 **habent aliquid excūsātiōnis**: *can offer a plea for themselves*.

13 **nōn illīus quidem iūstae**: *not indeed that it is a valid one*. Cf. *de morte Clodii fuit quaestio,—non satis prudenter illa quidem constituta, Phil.* 2, 22.

15 **omnis offēnsiō**: *any and every collision*. *Offensio* is used passively, *a being struck*.

**odiōsa**: *causes a feeling of annoyance*. Cf. § 4.

17 **bonīs**: with *moribus* and *artibus*. See note, § 1, on **animī tuī**.

**artibus**: *accomplishments*, such as are obtained by education or training. See on § 9.

18 **ex eīs frātribus**: *of the two brothers who are the heroes of Terence's Adelphoe*, i.e. the two old men Micio and Demea, the former representing the over-indulgent, the latter the stern and

harsh parent. Demea thus describes himself and his brother (*Adelph.* 864):

> *Ille (Micio) suam egit semper vitam in otio, in conviviis,*
> *Clemens, placidus, nulli laedere os, adridere omnibus:*
> * * * * * * * *
> *Ego ille agrestis, saevos, tristis, parcus, truculentus, tenax.*

19 **dīritās**: *harshness.* Others read *duritas,* which, meaning cruelty, is extreme for Demea, described in preceding note.

**cōmitās**: the character of Micio shown in preceding note.

21 **coacēscit**: *is converted into vinegar,* or *turns thoroughly sour.* Cato (*R. R.* 108) gives a recipe for ascertaining whether wine will last, by boiling some with pearl barley: next morning *si subacidum erit, non durabit.*

**Sevēritātem . . . acerbitātem**: *seriousness, sourness.*

§ 66. l. 2 **avāritia senīlis**: *avarice in an old man;* perhaps as he has quoted the *Adelphoe,* he is thinking of these lines 5, 3, 48.

> *Ad omnia alia aetate sapimus rectius:*
> *Solum unum hoc vitium fert senectus hominibus.:*
> *Adtentiores sumus ad rem omnes, quam sat est.*

Cf. Thucyd. 2, 44, 5, *τὸ φιλότιμον ἀγήρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινές φασι, μᾶλλον τέρπει ἀλλὰ τὸ τιμᾶσθαι.*

3 **sibi velit**: ethical dative, giving the sense *what it means.* For this use of *volo,* cf. *amo* in such a sentence as *amat Ianua limen, the door remains constantly closed.* Hor. *C.* 1, 25, 3.

## CHAPTER XIX.

6 **Quārta restat causa**: cf. § 15, *quartam (causam) quod haud procul absit (senectus) a morte.*

7 **sollicitam habēre**: for the stress laid on the 'maintenance of the result' by the use of *habere* with acc. of perf. participle passive, see gram. reference.

9 **esse longē**: here for *abesse,* which some read.

9 **quī nōn vīderit**: }
13 **ubi sit futūrus**: } subjunctives of characteristic.

10 **quae aut . . . aeternus**: the two alternatives as to death, that it is 'annihilation,' and so not to be feared, or the beginning of 'eternal happiness,' and so to be desired, were discussed by Cicero in the first book of the *Tusculan Disputations*, written the year before this.

12 **dēdūcit**: cf. note § 63.

13 **atquī** refers to *non viderit: and yet he ought to know that these are the only alternatives.*

**tertium**: the third possibility, viz. that death is not annihilation but begins a life of pain, is dismissed by Cicero, *Tusc.* 1, § 10. Shakespeare hit the true cause of hesitation better in *Hamlet*, 3, 1:

'To die, to sleep;
To sleep; perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause; there's the respect
That makes calamity of so long life.'

§ 67. l. 1 **nōn miser**: to be taken closely together, *either not miserable or happy.*

3 **quis est tam stultus . . . cuī sit explōrātum**: *who is so stupid as to feel certain;* the consecutive subjunctive, the relative standing for *ut ei.*

4 **ad vesperum**: *when evening comes.* For declension of *vesper*, see G. & L. 68, 10. With *ad*, *sub*, *in*, the form *vesperum* is generally used, not *vespera* (Reid).

5 **aetās illa**: looking back to *adulescens.*

6 **cāsūs mortis**: *fatal accidents, mischances leading to death.* The genitive may be regarded as the genitive of the object, as though the sentence were *ea quae casu mortem ferre possint.*

8 **quod nī**: *quod = et id.*

**mēns . . . ratiō**: see on *mente*, § 41.

10 **quī sī nūllī**: see *qui pauci* (gram. ref. § 46); but *nulli* here has about the value of *non, if they had not existed.* For the use of *nullus* for the simple negative, cf. *De Nat. D.* 1, 65, *atomorum . . . quae primum nullae sunt.* It is not uncommon in poetry, e.g. *cum rogaberis nulla, when you shall not be solicited at all, Catull.* 8, 14; *si nullum foret*, Lucr. 1, 427; and often in Plautus (e.g. *Rud.* 4, 4, 91. *Trin.* 3, 1, 5, *As.* 2, 4, 2). It

perhaps differs in point of strength from *non* as in French *point* from *pas*.

12 **Sed redeō ad**: cf. § 32.

13 **crīmen senectūtis**: *a charge against old age.* Objective genitive.

**cum . . . cum**: preposition and conjunction in close proximity. Cf. § 4.

§ 68. l. 14 **in optimō fīliō**: Cato lost his elder son when the young man was praetor elect in B.C. 152. The manner in which he bore the loss is alluded to with admiration in *Laelius de Am.* § 9. Cf. § 15.

15 **tū**: sc. *sensisti.*

**in exspectātīs ad amplissimam dīgnitātem frātribus tuīs, Scīpiō**: *in the case of your brothers, whose advent to the highest rank was looked for. Exspectatus* is a participial adj., followed by *ad* and acc. like *aptus.* This refers to the two younger brothers of Scipio Africanus minor, that is to the two younger sons of Lucius Aemilius Paulus; one of whom died five days before his father celebrated his triumph over Macedonia, and the other three days after it, B.C. 168–7. The 'highest rank' refers to their joining in their father's triumph, with the prospect of rising to the consulship themselves, Livy, 45, 40. The younger, who died first was twelve, the elder fourteen. It was a special blow to Aemilius, because, as both his two elder sons had been adopted into other *gentes*, i.e. by Scipio and Fabius, these two boys were the only heirs of his name and honors.

17 **At**: *but you will say*, see §§ 21, 33, 35, etc.

18 **quod . . . idem**: *the very hope which the old man cannot possess;* take *idem* with *quod.*

20 **At . . . at**: note objection and answer introduced by same conjunction; cf. § 35.

2 **ille . . . hīc**: *ille* looks to the *adulescens* as more remote in thought; *hic*, to the *senex* as nearer in thought. See gram. ref.

§ 69. l. 3 **Quamquam**: corrective = *and yet.* Cf. i. § 1, and elsewhere.

4 **Dā enim summum tempus**: *for grant the longest possible period of life.*

5 **Tartēssiōrum**: the people of *Tartessus*, in Spain. Tartessus is the name of the region about the mouth of the Baetis (*Gua-*

*dalquivir*), in which the Phoenicians planted colonies and carried on a considerable trade. It is the Tarshish of Scripture.

6 **Gādibus**: *Gades* (Cadiz), the principal city of the country Tartessus, was situated on a small island (Isla de Leon) joined to the coast by a bridge. It was originally a Phoenician settlement, made an alliance with Rome B.C. 212, and was raised to the status of *municipium* by Augustus. It was very wealthy, and an important seat of commerce. See *Pro Balb.* §§ 34 and 39.

**ut scrīptum videō**: Cato, or Cicero, had seen it in Herodotus (1, 163): ἐτυράννευσε δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ πάντα εἴκοσι καὶ ἑκατόν.

9 **aliquid extrēmum**: see note § 5.

10 **tantum**: *only so much*, restrictive as in § 36.

14 **quid sequātur**: *what the future may be*, or simply, *the future.*

§ 70. l. 16 **Neque enim . . . fābula**: *an actor, for instance, need not wait to the end of the play for his applause, so long as* (*modo*) *he gains approbation for the particular act in which he is engaged.*

18 **neque sapientibus**: *so a philosopher need not stay to the last moment.* The two limbs of the comparison are introduced by *neque . . . neque.* The philosopher is compared to an actor who has a certain part to play in the drama of life; when that is over, if he is wise, he will be content to leave the stage and not try to see what it is the business of other actors to perform.

**ad 'Plaudite'**: i.e. to the last word of the play, which was concluded by the *cantor* advancing and saying this word. See the close of the six comedies of Terence. Cf. Hor. *A. P.* 155, *Si plausoris eges aulaea manentis, et usque Sessuri donec cantor Vos Plaudite dicat;* where see Professor Wilkins' note.

20 **prōcēsserit**: the subject is *sapiens* or perhaps *aetas.*

21 **longius**: sc. *aetate* if *sapiens* is taken as subject.

23 **Vēr enim tamquam adulēscentiam sīgnificat**: *for spring means a time of adolescence, so to speak. Tamquam* shows that Cicero is using *adulescentiam* not quite in the ordinary sense, but in the sense of its derivation, 'a time of growth': so that by saying 'spring means *adulescentia*,' he appears to refer to some derivation of *ver.* Varro (Cicero's contemporary) derives it from *virere,—quod tum virere incipiunt virgulta;* or from

*vertere*, — (*quod tum incipit*) *vertere se tempus anni.* Cf. *florens aetas* = 'youth,' § 20.

(Some editors read *adulescentia*, which does not appear to make the sense easier.)

2 **percipiendīs**: cf. § 24.

§ 71. l. 3 **ut saepe dīxī**: §§ 17, 60, 61.

4 **secundum nātūram**: κατὰ φύσιν. The Stoic definition of good. See *Laelius de Am.* § 19, *naturam optimam bene vivendi ducem.*

7 **ēmorī**: this word has been said to mean *to die at once, to die out of hand.* But there does not seem anything in its usage to justify this. The compound seems rather to refer to the 'passing away' in death, and (like ἀποθνῄσκειν) to be often used as entirely synonymous with *mori.* In Ovid, *R. A.* 654, *perque gradus molles emoriatur amor*, it may have exactly the opposite meaning, of dying 'at once.' And in a verse quoted by Cicero (*Tusc.* 1, § 15), *emori nolo sed me esse mortuum nihil aestimo*, it refers to the act of dying.

**contingit**: *falls to the lot of*, used here in a neutral sense, not, as it usually is, in a good sense as opposed to *accidit.*

**adversante . . . nātūrā**: abl. absolute with concessive force.

9 **aquae multitūdinē**: *by a mass of water.*

11 **cōnsūmptus ignis**: *fire when it has burned out.*

12 **quasi**: here in sense of *sicut* or *quem admodum.* The indicative depending directly on *quasi* is uncommon. 'When *tamquam* and *quasi* are used in direct comparison, with the indicative, the verbs in both clauses are apt to be the same, in which case the verb with *quasi* or *tamquam* is usually omitted in model prose.' (G. & L. 602, n. 1.)

**sī . . . sī**: we expect **sī . . . sin**: as in § 85.

17 **ex longā nāvigātiōne**: *after a long voyage.*

## CHAPTER XX.

§ 72. l. 1. **senectūtis**: see note on ii. § 4.

**est certus terminus**: for the limits of the various ages in a man's life, see § 60.

2 **quoad . . . contemnere**: *as long as a man* (i.e. *senex*) *can carry on and support the burden of his duties and so despise death.*

[*mortemque contemnere* has been altered in various ways and seems singularly out of place. The point of the sentence is not that old men can despise death, but that they have good reason for living, as long as they can perform their duties.]

**mūnus offici**: see note § 29.

5 **Hōc illud est**: *this is the meaning of the famous answer of Solon to the tyrant Pisistratus.*

**Pīsistratō**: *Pisistratus*, son of Hippocrates, having distinguished himself in early life in war, made himself *tyrannus* of Athens about the year B.C. 560 by the trick described in Herodotus (1, 59). Athens was divided, as all Greek states were, between a party of democrats and oligarchs. The democratic party seem to have been called ὑπάκριοι (highlanders), the oligarchical party the παράλιοι (men of the seacoast). Having wounded himself, Pisistratus drove in a mule chariot into the town, declared that he had been assaulted by the oligarchs, and asked for a guard, which the citizens gave him. By their help he made himself *tyrannus*. Both parties, however, presently united to drive him out, and he was away from Athens for ten years. In 542 he returned to Athens and remained in power until his death, 527, at an advanced age (Thucyd. 6, 54, 2). Thucydides says that the power of Pisistratus and his sons was exercised with moderation, and was never burdensome to the people, but used with virtue and intelligence. He was connected with Solon, and seems to have enforced his laws. He began the great temple of Zeus, improved the water supply of the town, patronized literature, founded a library, and is said to have caused the Homeric poems to be collected and edited. See also Plut. *Solon*, 30–31.

6 **quā tandem rē**: *on what possible support did he rely that he so courageously resisted him?* *Tandem* is often used in emphatic questions, as the famous opening of the speech against Catiline, *Quousque tandem*, etc.; cf. *hoc per ipsos deos quale tandem est?* *N. D.* 1, 106. Cf. Plut. *Solon*, c. 31, ἐπὶ τούτοις πολλῶν νουθετούντων αὐτὸν ὡς ἀποθανούμενον ὑπὸ τοῦ τυράννου καὶ πυνθανομένων τίνι πιστεύων οὕτως ἀπονοεῖται; τῷ γήρᾳ, εἶπεν. Plutarch may very likely have taken it from Cicero; though he represents the answer as given, not to Pisistratus, but to friends of Solon. The 'tyranny' of Pisistratus and his sons began in 560 and lasted with interruptions until 510. A Greek 'tyrant' has

been perhaps best defined by E. A. Freeman as 'one who exercises regal functions in a state where royalty is not recognized by the laws.'

7 **audāciter**: archaic and rare form. See Neue, *Formenlehre*, I², 662.

9 **integrā mente certīsque sēnsibus**: abl. abs. with temporal force.

10 **ipsa suum eadem quae**: the Latin fondness for collocation of pronouns. See *ea ipsa mihi*, § 26.

**coāgmentāvit . . . conglūtināvit**: Tischer shows that Cicero is fond of such metaphors; thus, *conglutinare rem* (*Or.* 1, 188); *amicitias* (*Laelius de Am.* 32) *concordiam* (*Ad. Att.* 1, 17, 10).

13 **Iam omnis**: *iam* is not temporal, but introduces another step in the illustrative argument.

1 **reliquum**: note the substantive use and the modifying adjective and genitive. Cf. *extremum* above.

2 **sine causā**: the inference is that suicide is justifiable under certain circumstances. This was a doctrine of the Stoics.

3 **vetatque Pȳthagorās**: Plato (*Phaedo*, vi.) enunciates this doctrine, ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, which Cicero repeats in *Somn. Scip.* 7, and *Tusc.* 1, 74. Cf. also Plato, *Apol.* 17, and *Phaedo*, 61, 62; also Tennyson's *Lucretius:*

> 'Whether I mean this day to end myself,
> Or lend an ear to Plato where he says,
> That men like soldiers may not quit the post
> Allotted by the gods.'

The Stoics, on the other hand, held that in certain circumstances suicide was not only justifiable, but that the power of quitting life was one of the conditions of the wise man's independence of externals. See Zeller, *Stoics, Epicureans and Sceptics*, p. 316.

§ 73. l. 4 **Solōnis . . . ēlogium est**: *there is an epigram of Solon's.* In § 61 *elogium* meant an inscription on a tomb; here it stands for a couplet or short epigram of the same nature. The couplet preserved by Plutarch in his comparison of Solon and Publicola is

> μηδ' ἐμοὶ ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
> καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

M

Cicero translates it in *Tusc.* 1, 117:

> *Mors mea ne careat lacrimis; linquamus amicis*
> *Maerorem, ut celebrent funera cum gemitu.*

Cicero's criticism seems to be the just one,—that Solon in these lines means merely to express a hope that he may be dear to his friends and therefore be regretted by them, the natural thought which Byron cynically rejects in the lines beginning 'When time, or soon or late, shall bring,' etc.

> 'No band of friends or heirs be there
> To weep, or wish, the coming blow;
> No maiden, with dishevelled hair,
> To feel, or feign, decorous woe.
>
> 'But silent let me sink to earth,
> With no officious mourners near;
> I would not mar one hour of mirth,
> Nor startle friendship with a tear.'

The aspiration of Ennius has no such cynicism in it, but conveys the proud consciousness of achievements which will secure his fame.

7 **haud sciō an**: *I rather think.* See gram. ref. § 56.

8 **Ennius**: sc. *dixerit.* Cf. note, § 3.

9 **Nēmō mē**, etc.: this epigram, which Cicero often quotes, and which he again, in *Tusc.* 1, 34, contrasts with Solon's words, is thus completed:

> *Aspicite, o cives, senis Enni imaginis formam!*
> *Hic vestrum panxit maxima facta patrum.*
> *Nemo me lacrimis decoret nec funera fletu*
> *Faxit. Cur? Volito vivos per ora virum.*

10 **Faxit**: the subject is *quisquam* supplied from *nemo.* For form, see gram. ref. and note, § 1.

§ 74. l. 12 **Iam**: *moreover.*

**sēnsus moriendī**: *the actual sensation of dying.* Cf. *Laelius de Am.* 12, *sensum monendi celeritas abtulit.*

**aliquis esse potest**: *there may be some.*

13 **isque**: *and yet, but only.* Adversative force of *que*, like *et* for *et tamen.*

14 **aut optandus aut nūllus est**: sc. *sensus. Consciousness after death must be either desirable or non-existent.* A third possibility he has already declared inconceivable, § 66, *quae aut plane neglegenda aut optanda.*

15 **ab adulēscentiā**: *from our youth upward.*

**meditātum**: *prepared and rehearsed,* a metaphor from the stage or the schools transferred to thought. A contempt of death is a thing to be early and thoroughly mastered, as a boy masters a rhetorical task or an actor a part, that it may be, as it were, a second nature. Note *meditatum* used passively as *acceptam*, § 4, and *dimensa*, § 59.

18 **incertum an**: *possibly.* Cf. *haud scio an*, § 56. (G. & L. 457, 2.)

**hōc ipsō diē**: *on the very day on which you are speaking.*

20 **quī**: *how will any one be able.*

§ 75. l. 20 **nōn ita**: *not very.* Used before adjectives; before verbs the phrase in use is *non ita valde* (Reid). Cato illustrates this position by quoting a number of famous names of those who have from one motive or another deliberately braved death. If men in the prime of life and often with no aid from philosophy can thus overcome the fear of death, why should old men, and men instructed, be its slave? The argument is not conclusive. These instances merely show that there are some motives strong enough to overcome the fear of death. This is what Bacon says: 'There is no passion in the mind of man so weak but it mates and masters the fear of death. . . . Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupateth it.' But all this does not prove that in itself death is not an evil (though it may be the less of two evils) and an object of terror and aversion to human nature.

22 **L. Brūtum**: Lucius Junius Brutus, the famous patriot who, according to the common story detailed by all ancient writers, drove the Tarquins from Rome, and was himself the first consul, 509. Livy calls him the son of Tarquinia, sister of Superbus. His elder brother having been killed by that king, he feigned idiocy to escape the same fate. After the outrage on Lucretia he threw off his disguise, and took the lead in the expulsion of

the kings. He fell in battle against the people of Veii and Tarquinii, who had invaded the Roman territory in order to reinstate the Tarquins. (Livy, 1, 56–2, 6.) The story is full of difficulties, as are all old stories before the age of written records (and often after that age as well). But it seems to be acknowledged that there was such a person as Brutus, and that he was *magister celerum*, or commander of the horse. Cicero constantly refers to him, because of his services to *libertas*, and M. Brutus as well as Decimus, who helped to assassinate Caesar, claimed to be his descendant.

24 **M. Atilium**: this is the famous Regulus, consul B.C. 267 and 256. The story here referred to is that of his voluntary return to Carthage and his death there with torture. The earliest authority for these particulars is Cicero himself. (*De Off.* 1, 39; 3, 99; *Phil.* 2, 9.) Polybius (1, 29–37) gives an account of Regulus' campaign in Africa and his capture, but does not mention this story. But whether true or false, the story is often referred to by Roman writers as an illustration of unselfish devotion to truth and honor. Cf. Horace, *C.* 3, 5, 41–56.

4 **conlēgae**: his colleague in the consulship, C. Terentius Varro, by whose rashness the battle of Cannae was fought on ground unfavorable to the Romans, B.C. 216. Livy, 22, 45–50.

5 **M. Mārcellum**: Marcus Claudius Marcellus, consul B.C. 222, 215, 214, 210, 208. Of this man Cicero says that he broke the back of the Second Punic War (*De Rep.* 1, 1, 1). His services were for the most part in Sicily, where a festival to his honor was long kept up in Syracuse called Μαρκελλεῖα (*Verr.* 2, 51). In his second consulship, to which he was elected after the fall of one of the consuls at Cannae, he obtained some success against Hannibal at Nola. In his third consulship he was sent to Sicily, where he remained between two and three years, and took Leontini and other cities, and finally, in 212, Syracuse, after a long siege in which Archimedes aided the besieged by his inventive genius. On returning to Rome he was refused a regular triumph on the technical ground that his having handed his army over to a successor showed that the war was not finished, an objection not made on a subsequent occasion to the triumph of Acilius. As a compromise he had a triumph on the Alban Mount, and an ovation in the city. In 208, when he was again consul, he

**was** outwitted by Hannibal near Canusium and fell. He was somewhat over sixty years old at his death.

**cūius interitum**: abstract for concrete, *whom when dead.*

6 **nē crūdēlissimus quidem hostis**: sc. *Hannibal.* Cicero always adopts the popular view of Hannibal's cruelty and treachery, as in *Laelius de Am.* § 28, *alterum* (*Hannibalem*) *propter crudelitatem semper haec civitas oderit.* But this Roman view is not justified by facts. In this particular instance, when in 208 Marcellus was killed in a skirmish near Venusia, Hannibal treated his dead enemy with respect, ordering him to receive a soldier's funeral.

8 **quod scrīpsī in Orīginibus**: for Cato's *Origines* see Introduction. Cicero quotes this sentence from the fourth book of the *Origines* again in *Tusc.* 1, 42, 101.

9 **unde . . . arbitrārentur**: the subjunctive because the clause is subordinate in *oratio obliqua* or as characteristic, depending on the indefinite *eum locum.* Jordan, in his edition of the fragments of Cato, quotes Seneca, *Epist.* 82, 22, *quid dux ille Romanus qui ad occupandum locum milites missos . . . sic elocutus est: 'ire, commilitones, illo necesse est unde redire non est necesse.'* In another fragment of the same book of the *Origines* (quoted by Aulus Gellius, 3, 7) an instance of such conduct on the part of Roman soldiers is narrated as having happened in Sicily during the First Punic War, where a military tribune, Quintus Caedicius, led 500 men to occupy some heights where they were certain to be surrounded and cut to pieces. Cf. Livy, *Epit.* 17; Zonar. 8, 12.

§ 76. l. 12 **Omnīnō**: *assuredly*, here affirmative, § 9. The concessive use is seen in § 28.

13 **studiōrum . . . satietātem**: the argument is, *just as each period of our lives has its distinctive pursuits which we do not feel the lack of in the next period; so the time comes when all pursuits or tastes are things of the past, and then we have had enough of life, and can leave it with as little regret as we have left each stage of it before.*

14 **pueritiae . . . senectūte**: see note on § 4.

16 **cōnstāns**: *settled*, cf. § 33.

17 **ēius aetātis**: i.e. *old age.*

21 **quod cum ēvēnit**: *and as soon as that happens.*

**satietās vītae**, etc.: this philosophy, so reasonable on

paper, is unfortunately refuted by the fact that it seldom happens that men, however old, think themselves to have had everything out of their life which it is possible to gain. They are not therefore ready to go, even omitting the fear and uncertainty as to what follows death:

> *Inde fit, ut raro qui se vixisse beatum*
> *Dicat, et exacto contentus tempore vitae*
> *Cedat uti conviva satur, reperire queamus.*
> Hor. *Sat.* 1, 1, 118.

## CHAPTER XXI.

§ 77. l. 2 **cernere**: here of mental vision, as in § 82.

3 **quō ab eā propius absum**: *the nearer I am to it;* mark the Latin idiom.

4 **vestrōs patrēs**: Aemilius Paulus (§ 15) and C. Laelius, consul B.C. 190. The latter served under Africanus the elder, as commander of cavalry at Zama.

5 **vīvere arbitror**: *I think they are living.* For Cicero's belief in the immortality of the soul, see *Laelius de Am.* § 13–14; *Tusc.* 1, 21–23.

**et eam quidem vītam**: cognate accusative; *and the life too which alone can be so called.* For this use of *is quidem,* see Vocabulary.

7 **compāgibus corporis**: cf. *Laelius de Am.* 14, *id si ita est ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinculisque corporis.*

9 **domiciliō**: *real home.* This word is compounded of *domus,* and the root *cel-* which appears in *cel-o* and *cella,* and gives the idea of private and particular residence, cf. § 63. For the notion that our souls have been sent down from heaven to inhabit human bodies, cf. *Tusc.* 1, 58, — where Cicero argues that what we call learning is a *recollection* on the part of the soul — *neque ea plane videt animus, cum repente in tam insolitum tamque perturbatum domicilium immigravit, sed cum se conlegit atque recreavit, tum agnoscit illa reminiscendo.* With which we may compare Wordsworth's memorable lines:

> 'Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,

Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.'

13 **ut essent quī terrās tuērentur**: *that there might be persons to look after the world.* The plural *terrae*, 'the lands,' stands for the world as occupied by mankind, the *orbis terrarum*.

14 **caelestium**: sc. *rerum*, so, the heavenly bodies.

15 **vītae modō atque cōnstantiā**: the idea is the restriction or moderation and the consequent unvariableness. Cf. Cicero, *De Nat. Deorum*, 2, 14, 37, and *Tusc.* 1, 28, 69. Anaxagoras, in answer to the question, for what end he was born, answered 'to contemplate the sun, moon, and heavens.' (Diogenes Laertius, *Life of Anaxagoras*.) The *constantia* is illustrated by Marcus Antoninus (xi. 27, Long's translation). 'The Pythagoreans bid us in the morning look to the heavens that we may be reminded of those bodies which continually do the same things and in the same manner perform their work.'

16 **ut ita crēderem**: *to believe thus.*

§ 78. l. 3 **Audiēbam**: *I used to be told*, i.e. when listening to lectures on philosophy.

**Pȳthagorēōsque incolās paene nostrōs**: Pythagoras, who lived in the sixth century B.C., settled in Crotona, near Tarentum, and there his disciples formed a large school or sect. They were called Italici Philosophi as distinguished from the schools which sprang up later in Greece.

4 **quī essent**: *inasmuch as they were.*

5 **ex ūniversā mente dīvīnā dēlībātōs**: *that we have souls which are but gleanings of the Universal Divine Intelligence.* The metaphor suggested by *delibatos* is that of a stream or sheet of water, from which small draughts or sips are taken. The doctrine of the *animus mundi*, of which all living souls are but offshoots, was adopted from the Pythagoreans by the Platonists and Stoics. References will be found to it in Vergil, *G.* 4, 221 sq.

*Deum namque ire per omnes*
*terrasque tractusque maris caelumque profundum;*

*hinc pecudes, armenta, viros, genus omne ferarum*
*quemque sibi tenues nascentem arcessere vitas.*

So also in *Aen.* 6, 724 sq. Cicero often refers to it, as in *Tusc.* 5, 13, 38, *humanus animus, decerptus ex mente divina.* And in his poem on his consulship, quoted in *De Div.* 1, 11, 17:

*Principio aetherio flammatus Iuppiter igni*
*Vertitur, et totum conlustrat lumine mundum,*
*Menteque divina caelum terrasque petessit*
*Quae penitus sensus hominum vitasque retentat*
*Aetheris aeterni saepta atque inclusa cavernis.*

Thus too Horace (*Sat.* 2, 2, 79) calls the soul *divinae particulam aurae*, where see Mr. A. Palmer's note.

7 **quae Sōcratēs suprēmō diē**: *the arguments which Socrates had used on the last day of his life*, i.e. as given in the *Phaedo*; but the passage that follows introduced by the argument based on the soul's capability, *celeritas, memoria*, etc., is a combination of passages from the *Phaedo* and from the *Phaedrus*.

The proofs of the immortality of the soul are:

1, its 'self-motion' (*Phaedrus*), *cumque semper agitetur animus*, l. 15.

2, its 'simplicity' (*Phaedo*), *et cum simplex animi natura esset*, l. 18.

3, its 'faculty of reminiscence' (*Phaedo* and *Meno*), *homines scire pleraque ante quam nati sint*, l. 22.

9 **quī esset . . . Apollinis iūdicātus**: cf. *Laelius de Am.* 7, *Athenis unum accepimus* (i.e. *in numero sapientium*), *et eum quidem etiam Apollinis oraculo sapientissimum iudicatum*, i.e. in the oracular response given to Chaerephon. Cf. Plato's *Apology*, 5.

10 **Quid multa**: for omission of verb of saying, see § 3.

**Sīc**: looking to what follows.

11 **celeritās animōrum**: cf. *Tusc.* 1, 19, 43, *nulla est celeritas quae possit cum animi celeritate contendere.*

12 **memoria . . . prūdentia**: note chiasmus; do not translate as 'prudence.'

13 **tantae scientiae**: taken variously as nom. plural because of its close relation with *artes* and *inventa*, although rarely found

in plural, also as gen. depending on *artes*. The former is the simpler.

15 **cumque semper agitētur . . . relictūrus**: cf. *Phaedrus*, 245 c:

> *ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον· τὸ δ' ἄλλο κινοῦν καὶ ὑπ' ἄλλου κινούμενον, παῦλαν ἔχον κινήσεως, παῦλαν ἔχει ζωῆς· μόνον δὴ τὸ αὑτὸ κινοῦν, ἅτε οὐκ ἀπολεῖπον ἑαυτὸ, οὔ ποτε λήγει κινούμενον, κ. τ. λ.*

The whole passage is translated in *Tusc.* 1, 23, 53, and Somn. *Scip.* 18, 9.

16 **sē ipse**: cf. § 4.

**nē . . . quidem**: with force of *neither*, as in § 76.

18 **et cum simplex animī nātūra esset**: *and since the nature of the soul was not composite.* The past tense is noticeable here as in *haberet* and *posset*, and is in accord with the tense *persuasi*, although verbs in the present tense intervene. The change may be due to confusion in referring to beliefs set forth in ancient writers but still held to-day, or, according to Sommerbrodt, such changes occur more frequently where the authors mentioned belong to the past and their writings to the present. See *Phaedo*, 78 c, *ἆρ' οὖν τῷ μὲν ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει προσήκει τοῦτο πάσχειν διαιρεθῆναι ταύτῃ ᾗπερ ξυνετέθη· εἰ δέ τι τυγχάνει ὂν ἀξύνθετον, τούτῳ μόνῳ προσήκει μὴ πάσχειν ταῦτα εἴπερ τῳ ἄλλῳ.*

21 **māgnōque argūmentō . . . reminisci et recordārī**: *and that the fact that when human beings are assigned as boys to studying difficult subjects they acquire countless facts so quickly as to make it appear that they are not receiving them for the first time but remembering and recalling them, is a strong proof that, as to most things, they have pre-natal knowledge.* Cato is stating briefly the argument of Plato for the previous existence of the soul, *Phaedo*, 73 A–B, though the *readiness* to learn does not seem to form part of Plato's argument. Cebes thus states the question: *ὅτι ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὖσα, καὶ κατὰ τοῦτον* (i.e. *τὸν λόγον*) *ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμαθηκέναι ἃ νῦν ἀναμιμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν που ἡμῶν ἡ ψυχή, πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἴδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατόν τι ἔοικεν ἡ ψυχὴ*

*εἶναι*. See also in *Tusc.* 1, 24, where Cicero quotes Plato's *Meno;* and it is the argument in the *Meno* which he is thinking of most. In it Socrates, by cross-questioning a slave (*παιδίον*) on some points of arithmetic and geometry, tries to show that he had notions on those subjects which had not been taught him, and which were therefore necessarily derived from memory (*Meno*, 142 E).

**esse**: the *quod . . . videantur reminisci et recordari* clause is the subject of *esse*.

26 **ferē**: by this word he means to point out that he has not quoted a passage from Plato, but has given the substance of his doctrine. As a matter of fact, as has been shown, he has used three or more passages.

## CHAPTER XXII.

§ 79. l. 1 **apud Xenophōntem**, etc.: in the *Cyropaedia*, 8, 7. Cicero has translated somewhat freely and with sundry omissions the passage, §§ 17–22:

*οὐ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι, ὡς οὐδέν εἰμι ἐγὼ ἔτι, ἐπειδὰν τοῦ ἀνθρωπίνου βίου τελευτήσω· οὐδὲ γὰρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἑωρᾶτε, ἀλλ' οἷς διεπράττετο, τούτοις αὐτὴν ὡς οὖσαν κατεφωρᾶτε. [τὰς δὲ τῶν ἄδικα παθόντων ψυχὰς οὔπω κατενοήσατε, οἵους μὲν φόβους τοῖς μιαιφόνοις ἐμβάλλουσιν; οἵους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσι;] τοῖς δὲ φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε, εἰ μηδενὸς αὐτῶν αἱ ψυχαὶ κύριαι ἦσαν; οὔτοι ἔγωγε, ὦ παῖδες, οὐδὲ τοῦτο πώποτε ἐπείσθην, ὡς ἡ ψυχὴ ἕως μὲν ἂν ἐν θνητῷ σώματι ᾖ, ζῇ, ὅταν δὲ τούτου ἀπαλλαγῇ, τέθνηκεν. [ὁρῶ γὰρ ὅτι καὶ τὰ θνητὰ σώματα ὅσον ἂν ἐν αὐτοῖς χρόνον ᾖ ἡ ψυχὴ, ζῶντα παρέχεται.] οὐδέ γε ὅπως ἄφρων ἔσται ἡ ψυχὴ, ἐπειδὰν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦτο πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκριθῇ, τότε καὶ φρονιμώτατον εἰκὸς αὐτὸν εἶναι. διαλυομένου δὲ ἀνθρώπου δῆλά ἐστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παροῦσα οὔτε ἀπιοῦσα ὁρᾶται. ἐννοήσατε δὲ ὅτι ἐγγύτερον μὲν τῷ ἀνθρωπίνῳ θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ. τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται. εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἴομαι, καὶ ἡ ψυχὴ καταλείπει τὸ*

*σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ ἐν τῷ σώματι συναποθνῄσκει, ἀλλὰ θεούς γε τοὺς ἀεὶ ὄντας καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν τῶν ὅλων τάξιν συνέχουσιν ἀτριβῆ καὶ ἀγήρατον καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φοβούμενοι μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε.*

It will be seen that Cicero omits the passages bracketed. The first omission, *τὰς δὲ κ.τ.λ.*, passes over another point in favor of the life of the soul after death, viz. the influence the dead exercise by haunting and terrifying those who injured them in life. The second passage omitted, *ὁρῶ γὰρ κ.τ.λ.*, contains an argument somewhat like that in the introduction to Butler's *Analogy;* viz. that the body in spite of the loss of various parts of itself remains alive until the final parting of the soul, which may therefore be conjectured to be the habitat of life.

3 **nusquam aut nūllum**: represent the simpler Greek *οὐδέν*. See above, note.

4 **dum eram**: *so long as.* Note imperf. tense with *dum* instead of pres., and see gram. ref.

7 **sī nūllum vidēbitis**: *when you no longer see me.* For this use of *nullus* = *non*, see § 74.

§ 80. l. 7 **Nec vērō clārōrum . . . honōrēs**: by using this epithet Cicero has introduced an argument quite different from Xenophon's. The latter makes Cyrus argue that our paying honors to the *Manes* of the departed shows that we feel it necessary to propitiate them, which could only be so if we believed them still able to affect us. This thoroughly Greek notion (compare the scenes at the tomb of Agamemnon in Aeschylus and Sophocles) is modified by Cicero to the argument that we pay honors to the departed because their former fame possesses the power of making us remember them.

11 **dum essent**: the subj. is due to the indirect discourse.

12 **vīvere . . . ēmorī**: adversative asyndeton.

**ēmorī**: see note, xx. § 71.

13 **īnsipientem**: Greek *ἄφρων.* Without intelligence or power of thought, like dead matter.

15 **pūrus et integer**: *ἄκρατος καὶ καθαρός*, i.e. without intermixture of gross matter or its defilement.

16 **sapientem**: *with power of thought.*

17 **cēterārum . . . discēdat**: *we can see into what each of the other elements is resolved.* Note proleptic use of *ceterarum.* Cf. § 3.

1 **unde orta sunt**: Xenophon, with greater minuteness, says, *to rejoin their kindred matter* (πρὸς τὸ ὁμόφυλον).

2 **iam vērō**: *again,* introducing a new point in the argument, as in § 56.

§ 81. l. 4 **Atquī**: not contradictory, but supplementary. Cf. § 6.

5 **dīvīnitātem** (θειοτάτη καταφαίνεται): *its divine powers,* by which in the next sentence he shows that he means the power of prophetic vision.

6 **Ex quō . . . corporis vinculīs relaxāverint**: an expansion of Xenophon's short τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθεροῦται. For the 'prison of the flesh,' cf. § 77.

8 **sīc mē colitōte ut deum**: *I would have you pay me reverence as a god.* This is a strange perversion of the words of Cyrus in Xenophon, who says to his sons, 'If this be so, see that in utter reverence (καταιδούμενοι) for my soul ye do what I beg of you.' For *sic . . . ut,* see note on *ita,* § 12.

9 **est interitūrus**: see note on *futurus est,* § 6.

11 **pulchritūdinem**: κόσμον. Cicero elsewhere translates the word by *ornatus, Acad.* 2.

**memoriam nostrī piē inviolātēque servābitis**: as Cicero exaggerated the last sentence, so in this one he understates the meaning of Cyrus who is impressing upon his sons that his own future existence and activity (though unseen) should be a motive for good conduct, μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε.

## CHAPTER XXIII.

§ 82. l. 14 **nostra**: instances in our own countrymen, so = *Romana.* Cf. *domestica,* § 12.

1 **patrem . . . Paulum**: see § 15.

**duōs avōs**: see § 29.

3 **multōs**: sc. *alios.*

4 **esse cōnātōs**: for *fuisse conaturos,* see gram. ref. So in

the direct narrative we might have, though exceptionally, *non conabantur nisi cernerent* for *non conati essent nisi vidissent* (Reid).

5 **nisi animō . . . pertinēre**: *had they not had an inner conviction that posterity would be something to them.* In answer to this the unbeliever would say that the only immortality to be expected was one of fame. And this is how Cicero sometimes explains it, though as a philosophical speculation he usually admits the possibility of a conscious participation in this posthumous reputation. See an elaborate passage upon this point in the *Pro Arch.* 28 sq.

**cernerent**: is imperfect, although we would expect a tense of completed action. See Reid, p. 86, l. 12.

6 **Anne cēnsēs**: *an* always introduces a question, looking back to another expressed or implied. Cf. *An eis*, § 15.

7 **ut dē mē . . . glōrier**: *to avail myself of the privilege of old men for a piece of self-glorification.*

10 **Nōnne melius . . . trādūcere**: cf. Milton, *Lycidas:*

'Were it not better done, as others use,
To sport with Amaryllis in the shade,
Or with the tangles of Neraea's hair?
Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights and live laborious days.'

Cicero makes the same point, with illustrations, in the *Tusc.* 1, 33–35.

11 **ōtiōsam**: i.e. free from public business and with leisure for chosen pursuits.

**aetātem** = *vitam.* Cf. § 5, and elsewhere.

12 **contentiōne**: *exertion;* cf. the meaning of *contendere, to exert oneself, to hasten.* The motion is that of putting all the limbs at full stretch.

13 **nēsciō quō modō**: *somehow or another.*

**ita . . . quasi**: *as though from a belief.* For *quasi* following and explaining *ita*, cf. § 26, *Graecas litteras sic avide arripui quasi*, etc.

14 **excēssisset**: with *effluxisset*, § 4, generally explained as subjunctive of attraction. See, however, Reid, p. 72.

15 **tum dēnique**: *then and not till then.*

**nī ita sē habēret**: *if it were not the case.*

16 **haud**: in Cicero's speeches *haud* scarcely occurs except before adverbs and the verb *scio* but in the philosophical writings and in the letters before many other verbs. (Reid.)

**optimī cūiusque . . . māximē**: *the best man's soul would ever be the most eager in striving for immortality of fame.*

§ 83. l. 19 **aequissimō animō . . . inīquissimō**: *with the greatest resignation, with the strongest reluctance.* The *Sapiens* will confront death without fear, Cicero argues, because of his superior knowledge of the future. It might be added that a course of self-discipline, such as the *Sapiens* may be supposed to have undergone, will have taught him to submit to the inevitable.

20 **plūs cernat**: *has a keener intelligence*, so Cicero says *plus videre*, *De Am.* 99.

1 **patrēs vestrōs**: see above, § 82.

2 **eōs convenīre**: *to meet them.* For this idiomatic construction of *convenire*, cf. § 32, and *Att.* 8, 11, *Lentulum ante puto transmissurum quam poterit conveniri.* The expectation of meeting the famous men of a past age in Hades is introduced here in imitation of the words of Socrates (Plat. *Apol.* 41), Ὀρφεῖ συγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὁμήρῳ ἐπὶ πόσῳ ἄν τις δέξαιτ' ἂν ὑμῶν;

4 **cōnscrīpsī**: *have composed treatises*, cf. § 1.

**quō**: *-ad quos.* The pronominal use, as *unde* often = *a*(*ex*) *quo*, also *ubi* = *apud quem* (*Verr.* 4, 29), *istinc*, § 47.

6 **Peliam**: *Pelias*, king of Iolcus, a son of Neptune and Tyro, and half-brother of Aeson, father to Jason. When Jason came to claim his father's kingdom Pelias sent him to Colchis for the golden fleece. On Jason's return with Medea, the latter persuaded the daughters of Pelias that they might restore their father to youth by cutting him up and boiling him.

**recoxerit**: *boiled up again*, as the daughters of Pelias did their father in order to renew his youth.

**sī . . . largiātur**: note the present tense in a condition really contrary to fact, for argument's sake regarded as possible; see gram. ref.

8 **quasi dēcursō spatiō ad carcerēs ā calce revocārī**: *after having, so to speak, finished my course, to be recalled from the winning-post to the barriers.* The *carceres* are the stalls or

barriers behind which the chariots were posted; on these being thrown down the chariots advanced to the *calx*, from the *calx* they raced round the course, and to the *calx* they returned. In this proverbial expression the *calx* must be regarded as the place not of starting but of ending the race. Cf. *Laelius de Am.* 101, *optandum est ut cum aequalibus possis, quibus cum tanquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire.* 'To be recalled from the *calx* to *carceres*,' therefore, is to be made to begin all over again. See also *calx* in Smith's *Dict. of Antiq.*

§ 84. l. 10 **Sed habeat sānē**: sc. *aliquid commodi.* But whether life has advantages or pain, at least we must admit that there is a point at which we have had enough of it. Subjunctive of concession.

11 **satietātem**: Seneca (*Epist. ad Lucil.* 77), quoted by Bacon, enumerates as one of the motives for desiring death 'satiety,' the being bored with doing the same thing over and over again; —*cogita quamdiu eadem feceris: mori velle non tantum fortis aut miser, sed etiam fastidiosus potest.* A story is told of a Frenchman who committed suicide because he was tired of dressing and undressing every day.

12 **Nōn lubet . . . fēcērunt**: the miseries of life are often put forward as sources of consolation for death. See Cicero's treatment of this point at length in *Tusc.* 1, 82–92. The despondent or pessimistic view of life has been often traced through a series of the ancient writers. 'The best thing,' says the chorus in the *Oedipus at Colonus*, 'is never to have been born: the next best thing, to return as soon as possible whence you came' (Soph. *O. C.* 1225); the same sentiment is expressed by Theognis (425); and Herodotus (7, 46) says, 'life is miserable, and death is man's most to be desired refuge.'

13 **multī, et eī doctī**: *many, and they philosophers.* Cicero always uses this phrase and not *multi docti.*

**neque mē vīxisse . . . existimem**: *nor do I repent having lived, for I have so lived as to feel that I was not born in vain.* As Bacon says, 'but above all, believe it, the sweetest canticle is *nunc dimittis*, when a man hath obtained worthy ends and expectations.'

16 **tamquam ē domō**: *as though from a settled home*, as opposed to **hospitium**, *a place of temporary entertainment*,

which again differs from **dēversōrium**, *a roadside inn*, a place to turn out of one's road to put up at (*κατάλυμα*).

**Commorandī nōn habitandī**: genitives defining the purpose, *to stay in, not to live in. Ad. Fam.* 6, 19, *villa et amoenitas illa commorationis est non deversori.*

20 **conluviōne**: *impurities*, a metaphor from the flooding of a river. **turbā**, *agitations.*

22 **ad Catōnem meum**: *to my departed son;* an instance of the custom of a father speaking of his son by his *cognomen.*

24 **quod contrā**: this seems to have been a common formula. *Contra* is an adverb, hence *whereas on the contrary.* (Reid.) Long quotes an inscription in Rome:

*Quod decuit natam patri praestare sepulto*
*Hoc contra natae praestitit ipse pater.*

1 **quō** = *ad quae*, pronominal use, as in § 83.

2 **Quem . . . cāsum fortiter ferre vīsus sum**: cf. *Laelius de Am.* 9.

3 **nōn quō**: *not because*, often answered by *sed quia*, the latter of which may be omitted on the analogy of other sentences in apposition.

§ 85. l. 8 **dīxistī**: in § 4.

9 **Quod sī in hōc errō . . . libenter errō**: cf. on the same subject of immortality, *Tusc.* 1, § 39, *errare mehercule malo cum Platone quam cum istis vera sentire.*

10 **quī**: causal relative.

12 **sīn . . . irrīdeant**: *but if after death I am to be without sensation, there is no fear of our philosophers laughing at my mistake when I am dead.* (Dr. Reid brackets *philosophi* as a gloss; but it seems to me to be required. Cicero's point is 'there is no chance of these petty philosophers having the laugh over me. If they are right and death ends all, I shall have no sensation to feel their ridicule.')

13 **minūtī philosophī**: *petty philosophers.* He appears to mean the same as he does by *plebeii philosophi* in *Tusc.* 1, 55, whom he there defines as those who differ from Plato and Socrates on this point, alluding especially to the Epicureans. He says that they are incapable not only of rising to Plato's literary style, but even of understanding his argument. He

**brands them with the same epithet in *De Div.* 1, 62. *Epicurum igitur audiemus potius? . . . Hunc ergo antepones Platoni? Qui ut rationem non redderent auctoritate tamen hos minutos philosophos vincerent.***

**16 suō tempore: cf. § 33, *sua cuique parti aetatis tempestivitas est data.***

**18 modum: *a natural limit,* cf. § 33, and § 41.**

**tamquam fābulae: cf. § 5.**

**3 quae dīcerem: clause of purpose.**

N

# VARIATIONS FROM THE MÜLLER TEXT.

| CHAP. | SECT. | | |
|---|---|---|---|
| I. | 2. | satis digne. | Müller reads, digne satis. |
| I. | 2. | omnis. | " " omnes. |
| | | I have written the acc. plural, masc. and fem. of nouns, adjectives, or participles whose stem ends in *i*, with the *-is* termination which belongs to the classical period. G. & L. 57, 5. | |
| II. | 4. | adeptam. Müller reads, adepti. | |
| | | The former is found in the Paris Ms. and the latter in the Leyden Ms. The former is probably the only passive use of *adeptus*, but is supported, however, by other deponent participles used in this sense. | |
| II. | 5. | descriptae. | Müller reads, discriptae. |
| III. | 8. | istuc. | " " istud. |
| IV. | 10. | plusque. | " " postque. |
| V. | 14. | suasissem. Annos. | " " suasi. Sed annos, following Madvig's suggestion. |
| VI. | 16. | dementis. | Müller reads, dementes. |
| VI. | 17. | gerenda. | " " gerunda. |
| VI. | 17. | non faciat . . . at vero . . . facit. Müller reads, non faciat . . . at vero . . . faciat. | |
| VI. | 20. | percontantur in . . . Ludo. Müller reads, percontantur † ut est in . . . Ludo. | |
| VII. | 23. | in omnibus. | Müller reads, in omnibus his. |
| IX. | 27. | ne nunc quidem. | Müller reads, nec nunc quidem. |
| IX. | 28. | seni. | " " senis. |
| IX. | 28. | composita. | " " compta. |
| XI. | 34. | eis. | " " iis. |

| CHAP. | SECT. | | | | |
|---|---|---|---|---|---|
| XI. | 35. | morbum. | Müller reads, | | morborum vim. |
| XIV. | 49. | Videbamus. | " | " | †mori videbamus. |
| XVI. | 56. | quam dixi. | " | " | de qua dixi. |
| XVI. | 58. | ut lubebit. | " | " | utrum lubebit. |
| XVII. | 59. | communem. | " | " | comem. |
| XVIII. | 64. | nostro. | " | " | vestro. |
| XIX. | 68. | quoniam. | " | " | quod. |
| XIX. | 70. | sapientibus. | " | " | sapienti. |
| XXIII. | 82. | ullo labore et. | " | " | ullo aut labore aut. |
| XXIII. | 85. | defatigationem. | " | " | defectionem. |

# INDEX OF PROPER NAMES.

[The numbers indicate sections.]

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